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American Board of Commissioners for Foreign Missions.

Choctaws.

ANNUAL REPORT.

Most of the brethren laboring among the Choctaws have forwarded their reports to the Missionary House; and the following abstract of these documents will doubtless be read with interest by all the friends of the Indian race.

Stockbridge.

Mr. Byington has six places for the preaching of the Word, not including certain neighborhoods where meetings are held irregularly. In two districts, he says, there has been "considerable seriousness." Thirteen have joined the church on examination; and the whole number of members is one hundred and thirty. There have been contributed to the American Board \$40 12, to the Bible and Tract Society, \$25 50.

The boarding school has had forty-one pupils, nine of them being classed as day scholars. "In many things," Mr. Chamberlain says, "we have been highly gratified with the improvement and progress made by our charge. Indeed, had it not been for some things which are not peculiar to this school, but are found in connection with others in the nation of a like character, I trust we should have always reflected on the labors of the year with satisfaction." A Saturday and Sabbath school, having forty-five pupils, is reported as flourishing.

Mr. Byington represents the Choctaws as advancing in knowledge, industry and wealth. "Some of our public men," he says, "are quite attentive to the execution of the laws. The chief now in office is spoken of as very efficient; and the same thing is said of the judges. There is

not much drinking in the nation. Some leave their homes, and go into the neighboring States, for the purpose of procuring whiskey. This is a striking spectacle. An Indian going from his own country to the white settlements, to get drunk!"

Yashu Bok.

On the 5th of March, Mr. Boing commenced a new station between Stockbridge and Wheelock, not far from the Depot known among the Choctaws as Yashu Bok. It was a day of peculiar interest to this young brother, owing in part to its being a communion Sabbath. In describing the place which he has chosen for his future labors, he says: "My field extends over an area of something more than one hundred and fifty-six square miles, having a population numbering from one thousand to fifteen hundred, the veriest heathens, fond of ball-plays, horse-racing, dancing, &c. Notwithstanding their ignorance and wickedness, however, they are regarded as very industrious, given principally to the cultivation of the soil."

Of his efforts and plans, he writes as follows: "At present, I have two places where I preach every alternate Sabbath morning; and in the afternoon I hold prayer meetings in different neighborhoods within my limits. I am assisted by an elder from Mr. Byington's church. This native brother holds meetings every alternate Sabbath; so that my people are favored with some Christian instruction every Sabbath. If the Lord shall bless me in preaching the precious gospel, and the Choctaws in hearing it, my plan is to have but one preaching place, where I shall hope to meet my congregation every Sabbath morning, and then hold neighborhood meetings for the afternoon, as opportunities may offer."

### Wheelock.

Mr. Edwards took the charge of this station, as the successor of an honored and lamented brother, on the 1st of October, 1853. He has seven preaching places, five of which he visits one Sabbath in each month. At all of these places, however, there are weekly services. The attendance is reported as generally on the increase. Fourteen persons have been admitted to Christian fellowship within the past year; and the whole number of communicants is two hundred and eighty. "We have inquirers constantly," Mr. Edwards says; "and some of those who have been received into the church, give very pleasing evidence that they are new creatures in Christ Jesus." The contributions to the Board have amounted to \$30; and \$20 have been given to the Bible Society.

Miss Backus has had forty pupils under her care, nine of them having been day scholars, with an average attendance of thirty-six. Of the annual examination, which occurred on the 12th of July, Mr. Edwards says: "All passed off very well. The girls acquitted themselves much to the credit of their teacher." Five Saturday and Sabbath schools, in which the Choctaw language is taught by natives, are regarded as important auxiliaries to the missionary work.

### Pine Ridge.

Mr. Kingsbury has preached about half of the time to his congregation at Doaksville, diminished somewhat by removals, and especially by the abandonment of Fort Towson by the United States government. The rest of his Sabbaths he has spent in other parts of the Nation, particularly at Mayhew, where there has been "considerable interest" felt of late in the subject of religion, and where five were admitted to the church from September to May last. The whole number of communicants at this place is forty-six. At Doaksville there are fifty-two. The contributions made to different objects by the Doaksville people have amounted to more than four hundred dollars. There have been given to foreign missions one hundred and fourteen dollars.

Forty-six pupils have received instruction in the boarding school, eight of them having been day scholars for three months. The present number is thirty. Twenty-four of these have studied geography; twenty-eight, arithmetic; nine, grammar, the history of the United States, and philosophy; while twenty-two have gone through the Assembly's Catechism. But the most interesting fact in relation to this school is, that the Lord has blessed it with a revival of religion. "The Holy Spirit," wrote Mr. Kingsbury in June, "seems to be moving the hearts of some of these children in a very remarkable manner. It is now about five weeks since the work commenced. No special efforts were used. The

Spirit seemed to make effectual the ordinary means of religious instruction; such as had been enjoyed for months and years before, without appearing to have any saving effect. We have never before seen, among Choctaw children, such a deep sense of sin, with such mourning and bitterness on account of it. There have been repeated instances where our pupils wished to be excused from going to their meals, saying that they wished to spend the time in prayer, and they did not wish to eat. One of the first cases of seriousness, and in many respects one of the most striking, was, to human appearance, the most unpromising. Very deep feeling has been manifested in regard to relatives who are not pious. The teachers have this day informed me, that after the girls retired last night to their lodging room, several continued in prayer until two o'clock. There has been no excitement. All has been conducted with stillness and solemnity. There has been much serious conversation with these girls by their teachers; and much fervent prayer has been offered for them. We greatly rejoice in view of what the Lord has done for these dear girls; but we rejoice with trembling. They are soon to go out from us, some of them probably never to return. In some cases they will not only be destitute of religious privileges, but they will also be exposed to adverse influences. We can only commend them to Him who carries the lambs in his bosom."

The following extract from the report of Mr. Kingsbury brings us very gratifying intelligence: "In all the region of country where I labor, there is very little drinking. Nor is there any other open vice, except that a portion of the community do not regard the Sabbath." No other missionary has so large an acquaintance with the Choctaws as this excellent brother.

### Good Water.

A protracted meeting was held at this station in March, which Mr. Hotchkiss describes as "quite interesting." "There appeared to be a good degree of seriousness." Two persons have professed their faith in Christ within the year under review; the present number of communicants is one hundred and twelve. When the yearly collection was made for foreign missions, it was found that the offerings were twenty-eight dollars, besides "a cow and calf." How much has been given to other objects, is not reported. The boarding school has not been in operation the last year.

### Good Land.

Mr. Stark's report has not been received. He stated to the Indian presbytery, at its last meeting, that he had a membership of two hundred and sixty-nine; and the additions to his church, since the September meeting, had been twelve.

Of the day school at Good Land, it is impracticable to give any definite information.

#### Bennington.

The number of church members at this station is sixty-four. It is not known that any additions have been made to it by profession, within the past year. The contributions for benevolent objects are supposed to have reached the sum of sixty dollars. Mr. Lansing has addressed assemblies on the Sabbath, ranging from twenty to two hundred; and his Wednesday evening prayer meeting, for the most part, has been well attended.

A day school is taught at this station, the whole number of pupils having been forty-nine, with an average of thirty. "Mr. Potter has spared no pains to make it a good school; and the progress of the children is very manifest." Wednesday afternoons are devoted to music. "As a general thing," Mr. Lansing says, "the Choctaws are natural singers; and nothing delights them more than music. They learn very soon; and their voices seldom fail."

#### Mount Pleasant.

The brethren in the western part of the Choctaw nation receive very important assistance in their work from native church members. Mr. Copeland gives, in his report, a list of nine "elders" and "exhorters," who hold meetings within the bounds of the Mount Pleasant, Bennington, Mayhew and Six Town churches, and who manifest "a good degree of discretion and zeal." Others are occasionally employed. Two native assistants have died within the last twelve-month. Respecting one of these Mr. Copeland says: "The death of Mr. Wright was triumphant. No doubts or darkness troubled his spirit in his last hours. Calmly, peacefully, as when one sleeps, he entered his eternal rest. The church has suffered a great loss; but heaven, no doubt, has gained another inhabitant." The desirableness of lay assistance is apparent from the fact, that Mr. Copeland reports fourteen places at which he has preached since last October.

The number of communicants at Mount Pleasant is fifty-two. The additions to the church, within the past year, have not been numerous; but precisely how many should be reported, is not known. The contributions for foreign missions at Mount Pleasant have amounted to \$43 75; at Chish Oktah, to \$5 35; at Six Towns, to \$15 00. Eight Saturday and Sabbath schools are reported by Mr. Copeland, the number of pupils in them, varying according to circumstances. "These schools," he says, "are accomplishing a great work for the people." No day school is kept at Mount Pleasant.

In concluding his annual review, Mr. Cope-

land says: "Many of the Choctaws are providing themselves with wagons for horses and oxen; and they are also improving in agriculture, sowing the smaller grains in larger quantities, &c. The crops promise to be good, if the rainy weather does not continue too long. We are all rejoicing in the news of the Texas temperance law, which prohibits the citizens of that State from selling liquor to the Indians. I have heard of several companies who have gone over Red River for 'strong water,' but could not get even a dram."

#### Lenox.

No report has been received from Dr. Hobbs. It is known, however, that he has been much encouraged in his work; and Mrs. Hobbs is exceedingly happy in her school.

### Cherokees.

#### ANNUAL REPORT.

THE prospects of the Cherokees seem to have brightened, in certain directions, within the past year. The Committee employed Rev. Marcus Palmer, M. D., formerly a missionary of the Board among these Indians, to act as an itinerant during the winter and spring; and he says, in closing his labors, "The Cherokee nation is increasing fast in numbers, wealth, intelligence and civilization. The public political mind is settled and calmed. The intemperance and frequent murders which now take place, are the evil results of the *per capita* payments, and the effects of the storm which, years since, went by. The causes being removed, the evils are evidently subsiding; and a better state of things seems to be coming over the people." It must be confessed, however, that some clouds still darken the horizon of this interesting people. A powerful revival of religion is greatly needed. If the influences of the Holy Spirit shall be much longer withheld, the Christian will have great occasion for solicitude and fear.

#### Dwight.

Mr. Wentz has had charge of this station for the greater part of the year. "Considering the population," he says, "there has been a fair attendance at our Sabbath meetings; and the preached word has been listened to with apparent interest. Still there has been no special seriousness." Two have been admitted to the church on examination; and the present membership is forty. A large number are non-residents, however; and three are under discipline.

Miss Swain's school has had an average attendance of twenty scholars, the whole number of pupils having been twenty-eight. Two or

three of these are preparing to enter the national seminaries. Mr. Wentz says, "A general waking up on the subject of education is beginning to manifest itself. One district has raised the salary of its teacher, by voluntary contributions, from \$333 to \$450. And generally the schools are well attended."

#### Park Hill.

Mr. Worcester's Sabbath congregations are larger than they have ever been before. At the dedication of the new church at Park Hill, some three hundred persons were present; and since that time the average number has been eighty-six. "We have generally an orderly and attentive assembly," writes this missionary brother, "but we are not so happy as to see evidence of the efficacy of the Word." No additions have been made to the church since the last report. The monthly concert collections have amounted to \$86.73.

There were sixty different pupils in the Park Hill school during the past year, thirty-eight in the winter, and forty-three in the summer. Of the latter, twenty-two were boarded in the neighborhood, at the expense of their parents or guardians. The average attendance has been about thirty. One of the pupils is an interesting Spanish Mexican, apparently some ten years of age. "He was taken by the Camanches, when very young, and was redeemed about a year ago by a young Cherokee, who paid three hundred dollars for his ransom." Miss Hall says of her latest scholars: "Thirty can read the New Testament intelligibly; and they have committed to memory the Lord's Prayer, the twenty-third Psalm, and the Ten Commandments. The first class are studying the historical parts of the Bible, with the aid of Emerson's Scripture Questions; and the younger classes are committing Scripture to memory."

#### Fairfield.

The church at this station consists of seventy-two members; though it would seem that some twenty of these are non-residents. One person has been admitted to Christian fellowship within the year by profession; and two or three others have expressed a wish to enjoy the same privilege. "Considerable sums have been given by members of the church to the Cherokee Bible Society."

The statistics of the school at Fairfield have not been received. Since Miss Denny assumed the charge of it, however, there has been an unusual interest in this department of labor. Indeed, the number of pupils became so great, (some of them being quite large, moreover,) that it has seemed desirable, for the present at least, to commit a part of them to the direction of a male teacher.

#### Lee's Creek.

Mr. Ranney's labors have been much as in past years; but he has seen no very strongly marked results. Two persons have joined the church; so that the whole number of communicants reported is eleven. There were two candidates for Christian fellowship in the beginning of July. The contributions of this church and people are not known. In respect to one form of benevolence, Mr. Ranney writes as follows: "Within the year an auxiliary to the national Bible society has been organized in this district; and twenty dollars were contributed last fall. The members have commenced their efforts for the coming autumn; and they speak quite encouragingly of what they hope to accomplish. This movement originated almost entirely with those who speak only Cherokee. One meeting of the Auxiliary was held in the spring, which I attended. I saw no one at the meeting that talked English, except myself. Speeches were made; a subscription was commenced; and about ten dollars were subscribed at that time. None of the officers of the Auxiliary speak English, except the treasurer; and he is the missionary. The president said he called the meeting at that time, in order to exhort the people to plant a little more corn, so as to have some for the Bible society."

The school was attended by forty pupils during the winter term, the average number having been twenty-one. Since the summer term commenced, twenty-six have received instruction, the average not exceeding fifteen. Miss Stone makes the following statement in regard to her school: "In its discipline I have met with un hoped-for success. Though the strictest vigilance has at all times been necessary to the maintenance of order, there is little or no persevering resistance of authority; and the school-room and the playground uniformly present a scene of quiet enjoyment. A more thorough course of biblical instruction has been pursued this year than the previous one; and the interest manifested in it by the pupils has led to the hope that the teachings of the divine Spirit are not entirely withheld. All whose attendance has been constant, have made some progress in their studies. The three pupils who have a home in the mission family, have advanced rapidly. So marked is the difference in this respect, especially in the acquirement of the English language, that it is ardently to be desired that all who speak only Cherokee, may be withdrawn from their home influences, at least during term time."

#### Dakotas.

##### ANNUAL REPORT.

IMPORTANT changes have taken place in this mission, in consequence of the removal of the

Indians from the territory ceded by them to the United States in 1831. The Prudential Committee have reduced the number of stations to two; and the elder of these was commenced in the fall of 1852.

### *Arrangements for the Future.*

Prairieville and Red Wing are abandoned from necessity, there being none of the Dakotas at either place. Messrs. S. W. Pond and Hancock will hereafter proclaim the gospel of Christ to the white settlers, who are taking possession of the country vacated by its former owners. Dr. Williamson and Mr. Riggs will confine their labors to the Wahpetons, a band of the Dakotas which has shown more disposition to profit by the instructions of the missionaries than the rest of the tribe. It is hoped that most of these, some ten or twelve hundred in number, will settle near the Yellow Medicine River; in which case they will be placed in circumstances peculiarly favorable to their improvement. And should the policy of the United States government toward them be wise and paternal, there will be great reason to anticipate gratifying results. Mr. Riggs has removed from Lac-qui-parle to the neighborhood of Dr. Williamson, and commenced a new station. Many of the Indians who have been under his care, if not all, are expected to follow him. As indicative of the feelings with which this enterprise is begun, the Prudential Committee have decided to call the station "New Hope."

### *Events of the Year.*

In closing the history of Lac-qui-parle, it is proper to allude to the loss of Mr. Riggs's dwelling by fire in March last, though it has been already described in the Herald, for the purpose of acknowledging the kindness which has been shown him in this hour of trial. He has received proofs of sympathy, unexpected but most grateful, from the friends of missions in all parts of the country.

Two Indians have joined the church at Lac-qui-parle by profession; and two suspended members have been restored. As five persons have received certificates of dismission to the church at Yellow Medicine, and another has died, the present number of communicants connected with the former is twenty-two, six of whom are non-residents. A young woman has died at this station, giving evidence of conversion, though she had not made a profession of her faith in Christ.

During the winter a Dakota school was taught by Mr. Riggs, one of the Indians acting as his assistant. The attendance was encouraging; for about half of the time, indeed, it averaged more than thirty. Miss Spooner taught a small

English school, till the fire interrupted her labors.

Dr. Williamson has found the number of his Indian hearers gradually increasing; so that he has as many on pleasant Sabbaths as his room will accommodate. On the 6th of May a church was organized at Yellow Medicine, to which some additions have since been made. The communicants at the present time amount to seventeen, five of them being white persons.

Owing to the scarcity of food among the Dakotas, the school at Yellow Medicine has not been kept during the entire year. For a period of more than six months, however, the average attendance exceeded twenty, the whole number of pupils having been forty-six.

## Ojibwas.

### ANNUAL REPORT.

THIS mission has had its joys and its sorrows, its encouragements and its discouragements. A glance at the two stations, one upon Lake Superior, and one beyond the Mississippi, will make this more apparent.

#### Bad River.

Mr. Wheeler, under date of July 31, writes in a hopeful strain. "The past year," he says, "has been one of progress among our people. They were never more quiet, friendly, industrious, or temperate; and they were never more disposed to listen to the truth. Our meetings upon the Sabbath have been well attended. Never before have so many Indians come so regularly to our religious services, and listened so attentively to the preached Word. A number of Indians, including three chiefs, have identified themselves with the Christian party, and call themselves 'praying Indians.' We believe that some of them are sincere inquirers after the truth; though we have not yet seen sufficient evidence of piety to justify us in receiving them into the church." In confirmation of what is said above as to the temperance of the Indians, he remarks in another place: "I have seen but one Indian drunk at Bad River for more than a year." One person has been received into Christian fellowship.

In February, the small pox broke out among the Ojibwas, and caused a temporary interruption of missionary labor. Our friends succeeded, however, in vaccinating them before the contagion spread; so that only two died. Miss Spooner kept a school at La Pointe from July 18 to September 30, 1853, having fifty scholars, with an average attendance of twenty. At Bad River, from November to February, she had fifty pupils, the average number having been twenty-



two. Last spring the school was opened again at Bad River, the attendance being about the same.

Mr. Wheeler concludes his report as follows: "Last spring the government generously furnished the Indians with seed to plant, and with some agricultural implements. This was quite a help to them. We did their ploughing for them. They have planted more than ever before; and they have the prospect of a good crop. Henry Blatchford has now come to our assistance; and I have written to Mr. Pulsifer to come also. It is well that the station is to be reinforced; for its interests imperiously demand it."

#### Crow Wing.

The prospects of this station have become so dark and discouraging, that it has been deemed advisable to abandon it altogether. Messrs. Hall and Pulsifer were induced to remove thither, for the purpose of taking charge of a boarding school, which the United States government was anxious to establish at that point. But owing to the war between the Ojibwas and the Dakotas, the constant introduction of ardent spirits, the small number of Indians near the junction of the Crow Wing River with the Mississippi, (the removal of the eastern bands having been relinquished,) and other circumstances which need not be specified, there is but little hope, for the present at least, of effecting much in this field.

Mr. Hall is expected to devote his time and strength hereafter to the home field. He may occupy some point on the Mississippi, not very far below the Indian country. Mr. Pulsifer will probably engage in educational labors at Bad River; and Henry Blatchford, the native catechist, will find many opportunities for usefulness on Lake Superior.

### Senecas.

#### ANNUAL REPORT.

To our missionary brethren among the Senecas, the past has proved an eventful year. The Lord has manifestly drawn near to their people with his converting grace; still they have had occasion to speak of trials and disappointments. Joy and sorrow have been mingled in their cup; as will appear from the following narrative.

#### Cattaraugus Reservation.

The readers of the Herald are already apprised of the large and deeply interesting meetings held on this Reservation in January last, when nearly one-half of the Indians were found at the house of God, listening to his blessed word. And subsequently, for two months or more, the gospel was preached almost daily to attentive and anxious congregations; so that in the end the num-

ber of converts was such as greatly to cheer the friends of Christ. The leading pagans, however, made vigorous efforts to uphold their interesting system; and unfortunately, when the revival was at its height, there were some manifestations of a proselyting spirit, growing out of the co-operation of different denominations. These things have been a grief to our brethren; but they feel, nevertheless, that they have life-long arguments for thanksgiving and praise.

The number of persons admitted to the church by profession, since the first Sabbath in February, is fifty-four, nearly one-fourth of whom were pagans at the commencement of the revival. The whole number of communicants is about one hundred and fifty. Several backsliders have been restored; among whom are two influential chiefs, whose return to the fold of Christ has given the missionaries great satisfaction. "Two or three hopeful converts, who wished to unite with the church, have been called away to their long home. A lovely girl expressed a desire to join the people of God; and a day was appointed to receive her; but before the time arrived, a messenger from the spirit-land came for her." Mr. Gleason says that sixty-two children have received baptism during the year. The monthly concert collections have amounted to \$32.56; and "several hundred dollars have been paid for other purposes connected with the gospel."

There have been five schools under the direction of the missionaries; two of them, however, were open only for a few weeks. The whole number of pupils reported is 214, the average attendance having been 112. One of the teachers, Miss Kent, writes in respect to her school as follows: "There has been a good degree of interest manifested in all the studies pursued; which have been reading, spelling, writing, arithmetic, geography, and first lessons in natural philosophy. In the study of geography the children have been much aided by the outline maps kindly furnished. In drawing and singing, as also in learning verses from the Bible, they have been much interested. During the winter there was much seriousness among the scholars, but nothing like a general revival. Two or three, who hope, became subjects of renewing grace." Miss Clark says of her school: "During the winter term, considerable interest prevailed upon the subject of religion. One young man has come out from the world, and united with the church; and others have indulged a hope, but have not yet professed their faith in Christ. The children have manifested a good degree of interest in their studies, particularly in geography, which has been occasioned by the use of the outline maps."

In regard to the progress of the Senecas in general improvement, Mr. Gleason makes the following statement: "We have been frequently

told by one and another, on our right and on our left, that there has been a great improvement among these Indians within a few years past, and more especially within the last year. Mr. Bradley, formerly a missionary teacher among them, has of late made us a visit, and spent a Sabbath with us. He was very much animated by the change that had been wrought. He seemed to think that there could scarcely be found, in all the State, a minister of Christ who had seen so much improvement in his society for two or three years past, all things considered, as we had seen on this Reservation." It is the testimony of both Messrs. Wright and Gleason that agriculture is receiving more and more attention from these Indians.

Mr. Gleason reports the formation of two brass bands. One, having eighteen members, is called the National Brass Band; and the other, with twelve members, is called the Seneca Independent Temperance Brass Band. "Both have made surprising progress in the science of music. They have received invitations to play in the towns adjacent, and have been highly complimented for their performance."

In speaking of a recent meeting of the Buffalo Presbytery at Cattaraugus, Mr. Gleason says: "I had a twofold motive for inviting that body here, though I well knew that it would lay a heavy burden on our shoulders: 1, that the several ministers and their elders, by coming upon the ground and mingling with us in the house of God, could see what they perhaps had not taken the pains to inform themselves of; 2, that our people might get a better view of enlightened Christianity among their white brethren, and in this way lose some of their prejudices against the whites. The meeting had a very pleasing and happy effect. It was as we desired. There was a mutual benefit and blessing. Those of our Indian brethren who understand our language, were evidently delighted; and they think that a decidedly good impression was made on the minds of the Seneca brethren and sisters. If we can have the benefit of a good thorough temperance law, that will prove a terror to evil-doers, and throw the strong arm of the State around us for its execution, no people will feel the influence of this sort of protection more than ourselves." Mr. Wright says that there has been but little intemperance, comparatively, within the past year. But this has been owing in part, doubtless, to the revival; and the desirableness of a general prohibitory statute is only too apparent.

The Gospels of Matthew and Mark have been carried through the press by Mr. Wright within the last twelvemonth; and a revised edition of Luke is begun. The History of Joseph, a translation of the Scripture narrative, is in the press. A sheet of hymns, sixteen pages, has also been printed.

### Alleghany Reservation.

The report from this Reservation is less satisfactory. Special meetings were held some months ago; and there seemed to be a good deal of interest in them. Eight persons united with the church by profession; and seven backsliders were restored to all the privileges of Christ's house. But the spirit of proselytism swept into this field also; and the minds of the Indians were often diverted from the "weightier matters" of the Christian faith. And it must be confessed that some of the church members, of whom there are now eighty-four, do not give that comfort to the missionaries which might be expected from them.

The contributions of the congregation at Old Town, including the missionary laborers, amount to \$218.44. Of this sum, \$161.44 have gone into the treasury of the Board. The people under Mr. Potter's care, during 1853, gave \$67.55 to the Board; but their donations for 1854 are expected to be much smaller.

The five schools on this Reservation have had an aggregate attendance of one hundred and forty, the average number having been eighty. The boarding school is accomplishing an important work for the pupils who enjoy its advantages. Institutions of this character are needed for all the children who are of a proper age to be benefited thereby.

### TUSCARORAS.

#### ANNUAL REPORT.

As the new boarding-school is some three miles from Mr. Rockwood's residence, it will hereafter be known as a separate station, Mount Hope being its designation.

### Tuscarora.

No additions have been made to the church by profession within the past year. It is hoped, however, that one young man became a true disciple of Christ in his last sickness. The number of communicants is at present ninety-two, of whom all but six are Indians. The monthly concert collections for the last year have amounted to \$23.79. In July last, \$78.04 had been subscribed for Mr. Rockwood's support; and it is expected that additional sums will be obtained before the close of the year.

In connection with this station a day school has been sustained, partly by subscription. "Thirty-eight dollars were obtained in this way from the Indians and from white families. In every case the Indians have paid promptly; but some of their white neighbors have failed to do so, in whole or in part." The number of pupils reported is thirty, the average attendance having been fifteen.

On one other topic, of special interest to the red man, Mr. Rockwood writes as follows: "The people maintain their usual interest in the subject of temperance. But there has been a great deal of drinking, because ardent spirits can be obtained almost any where in violation of the laws of the State. From fifteen to twenty persons, mostly young men, are given to strong drink; some of them are habitual drunkards. One young man was recently killed in a drunken quarrel with the Irish. If the State of New York and Canada would give us the Tuscarrora law, we should expect better times."

#### Mount Hope.

The boarding-school has been commenced with favorable auspices. "The little girls," Mr. Rockwood says, "are contented and happy, and have already made visible improvement. A gentleman who resides about two miles from us, was present a few Sabbaths since, and listened to the recitations of the children in our Sabbath school. He expressed his admiration of their appearance, and said that he had not thought it possible that so great a change could be made in so short a time." "Miss Britto thinks that a part of the children have made great progress in some of the branches of house-work." "Order and neatness are every where apparent."

The present number of pupils is fifteen. "They are an interesting little group, and bid fair to answer the expectations of those who have aided in the establishment of the school." Miss Peck taught a number of day scholars during the winter; and a few of this description have received instruction down to the present time.

The Tuscarroras have co-operated cheerfully in erecting the necessary buildings; and in other ways they have rendered valuable assistance. Under date of July 10, Mr. Rockwood wrote as follows: "The buildings have been completed; the grounds are in part graded; and the whole is inclosed by a substantial fence. We have aimed to make every thing substantial, neat and inviting. We have set out some fruit and ornamental trees and shrubbery. Isaac Miller, one of the chiefs, who owned and gave us the ground whereon the building stands, and who owns the land adjoining, has given ground enough for a garden and barn. He has also given us the use of an acre of land for the school; and the Indians have planted it with potatoes. It was plowed and planted in less than a day. Some forty persons were present, men and women, with teams and boxes."

#### Armenians.

##### ANNUAL MEETING.

THE condition and prospects, in general, of the field under the care of the mission to the Arme-

nians, as brought to view at the annual meeting, were presented last month in extracts from a letter of the mission and one by Mr. Dwight. A more detailed view, yet one which must of necessity be much condensed, will now be given from the reports of the various stations and departments of the mission, read at the annual meeting. The year covered by the reports ended with May, 1854.

#### Constantinople.

##### General Labors—Preaching.

No essential change has taken place during the year in the routine of labor at this station. Mr. Ladd removed with his family to Smyrna soon after the last annual meeting, and Mr. and Mrs. Goodell returned from America in September. Of the eight missionaries laboring here, one is devoted to the Jews, two in part to the Greeks and to the Armenians in part, and five wholly to the Armenians. Messrs. Schaffler and Benjamin are chiefly employed in preparing and publishing books; about a third of Mr. Dwight's time is taken up in the same department; Mr. Goodell is almost wholly occupied in the revision of the Bible in Armeno-Turkish for a new edition; Mr. Van Lennep has given a large share of his time for several months to the revision of the Psalm and Hymn Book in Armenian, and to the preparation of a book of music adapted to it; Mr. Riggs has brought out a Greek Hymn Book, and assisted in the Armenian, and is now preparing a Church Members' Manual. Messrs. Hamlin and Riggs have their principal sphere of labor in connection with the seminary, and Mr. Everett superintends the female boarding school, the book depot and the department of colportage, employing regularly twelve colporters in the city, and in the villages and cities around.

At the same time, each missionary has his stated weekly service or services, "there being an average of nine sermons and two thirds, preached every week in the native languages." There are also three weekly prayer meetings, four catechetical exercises, four expositions and one doctrinal lecture every week, besides English and German preaching in Pera and Bebek every Sabbath, and an English expository service in each of these places and in Hass-keny, on a week day evening. Nine or ten hours in the aggregate are spent weekly in visiting the families of native brethren and friendly Armenians, besides what is given to visitors.

The average attendance at each of the five places of worship for the Armenians, is not far from fifty. A change from Armenian to Turkish, made by Mr. Goodell in the forenoon service at Koomkapoo, which had been thinly attended, resulted in an increase to upwards of fifty, most of whom are new comers. An adult Bible class



in the same language, conducted by brethren of the church, and having from twenty-five to thirty attendants, promises to be very useful. Mr. Goodell is always present to make remarks at the close. The congregation at Haas-keyu is large and interesting; Sabbath afternoons the place is crowded. At the Thursday evening lecture, Armenians not connected with the Protestant community are usually present, and sometimes from the first families in the place. Much discussion of religious truth has prevailed, especially among this class, and the evangelical system has gained the intellects if not the hearts of many individuals. The Patriarch, in view of this, has issued the most stringent orders for his people not to have any intercourse with the Protestants, a measure which has given great offence to some leading men of the village, and which can hardly fail of promoting the cause of truth. The theological students have been conducting the service in Samatia in turn, and apparently with profit. The average attendance on preaching in Greek in Pera, by Messrs. Benjamin and Constantines, has been about eighteen. Mr. Riggs also preaches in Greek to the pupils of the seminary and a few others.

Twelve new members, five of them Greeks, have been received into the churches in the city during the year; the number of communicants in these two churches is one hundred and twenty-one. Twenty males, several of them with families, have joined the Protestant community at the capital.

### Education.

Ten of the students in the seminary at Bebek are Greeks; one is a Jew, a promising lad of 13 years of age, whom his father seems quite willing to have under religious instruction; the others are Armenians. The theological class consists of seven pupils. Besides the daily morning and evening religious exercises, there is a Wednesday evening lecture in Armenian and Greek, an exegetical exercise in Armenian on the forenoon of the Sabbath, a sermon in the afternoon and the catechism in the evening, and a Bible class and sermon in Greek, both in the forenoon. On Thursday and Sabbath evenings the students have meetings among themselves, and often at other times. The religious interest is the summer and autumn, resulted in some interesting conversions. The ten students who went forth as colporters to various places on the Marmora during the vacation, returned with great joy at the signs of promise which they saw. In some cases they had interesting conversations with Mussulmans, and heard the remarkable declaration that Christ is the true prophet and Mohammed the false one.

The female boarding school, now at Haas-keyu, has more than maintained its character of use-

fulness. The present number of scholars connected with it is thirty-five. During the year ten have been received, one has been married to a Christian in Broosa, one, having finished her course of study, is teaching in Trebizond, and five others of those who have graduated, are engaged more or less in teaching. Miss West, the principal, who has been in the field a little more than a year, is so far advanced in the language as to be able in a good degree to discharge the duties of her office. The domestic department, including the care of what the scholars shall eat and wherewithal they shall be clothed, and the superintendence of the work of the school, all of which, the cooking excepted, is performed by the scholars, also the supervision and sale of the needle-work done by the scholars,—a work of no small importance, as most of them are dependent on the avails of their labor for their clothing,—is in the charge of Mrs. Everett, assisted by Miss Haynes. The proceeds of the half-day devoted to sewing, are sacred to objects of benevolence, and are expected to amount to eight or nine hundred piastres. Three hundred piastres were given by them towards the support of their pastor. The revival which commenced early in the fall term, affected the whole school. It was marked by more than usual conviction of sin on the part of some, and the increased religious interest has not yet subsided, some at the present time being anxious for their salvation. Three have joined the church, two of them Greeks; four were to be received at the next communion, and several others are hoping that they are Christians. The school has a good reputation in the village among all the respectable and enlightened, and the family connected with it finds as many houses open to receive them, as they have time and strength to visit; and it is always expected of them to speak of the truths of the gospel.

There are three common schools in Constantinople, one being in Pera, another in Haas-keyu in connection with the female boarding school, and the third in Koomkapoo. In the latter, in addition to the ten Protestant children belonging to it, there have been some twenty Armenian children, whom the Patriarch has now, for the second time within a few months, caused to be removed, by working on the fears of their parents. They will, doubtless, soon return. A teacher is also employed for adult females, chiefly married, who gives them lessons in reading from house to house, the chief object being to enable them to read the word of God for themselves.

### The Press.

The issues of the press have amounted to 5,268,600 pages, and have been in the Armenian, Armeno-Turkish, Greek and Hebrew-Spanish languages. The call for publications from the

interior has been considerably greater than in any previous year, while, owing to the distress occasioned by the war, the sale of books in the city has been somewhat less than heretofore. From almost every part of the field there has been a demand for the Bible in the Turkish language. This department of the work demands more than ever to be vigorously prosecuted; and it is an encouraging fact that the Bible and Tract Societies, both of Great Britain and America, are offering liberal means for carrying it forward.

#### Out-stations.

A native helper, with his family, has been at Adriaupole during the year. The truth is evidently commending itself to many in this place, and there is every encouragement to continue to occupy it.—At Rodosto the congregation has increased in numbers, and the pastor and his wife have much more intercourse than formerly with Armenian families. The colporteur also, who is very well qualified for his work, has many animated discussions, with his Bible in his hand, with Armenians both at the bookstore and at their houses.—There has been no great movement at Broosa, but a steady progress; and the conviction seems quite common that Protestantism is the truth. The leading men, who are however, for the most part, of a worldly spirit and very careless about religion of any sort, generally give their assent to what is said by its advocates. The school is very popular and useful; more than two thirds of its pupils are from Armenian families.—The Greek Protestants of Demirdesh have recently been set off from the Greek community and acknowledged in form by the authorities as a Protestant body. They continue firm, are very attentive to the word preached, and very desirous of having a preacher reside among them. In the want of such an one, a Greek pupil of the seminary who is considerably advanced in his studies, has gone to act with them for a while as teacher and catechist.—The difficulties that existed in the church at Nicomedia have been healed. Three of the four members who were cut off from its communion, after having given signs for several months of a relenting spirit, at length made a public confession of their fault and were received again into the church.—At Baghchejuk, open hostility has entirely disappeared. More than twenty men, most of them heads of families, have been formally enrolled as Protestants; more than thirty attend the meetings regularly on the Sabbath; and it is said that more than one hundred are convinced of the truth of Protestantism, and one-third of the inhabitants, seven thousand in number, speak against the superstitious of the Armenian church. Books are freely circulated, and there is the most open discussion of Protestant sentiments.—The pastor regularly ministers to his flock at Adahazar, and has also

more or less intercourse with the Armenians at the old church. The school continues highly useful.

The review of this whole field, says the report, "is calculated to call forth our thanksgivings and excite our hopes. There remaineth yet very much land to be possessed, but the lessons of the past lead us to labor with the highest degree of encouragement for its complete occupation."

#### Smyrna.

Mr. Ladd and his family removed to Smyrna the first of July, 1853, and Mr. Johnston and his children left for the United States, the last of the September following. The same month, the Smyrna station of the Jewish mission was formed, by the removal thither of Messrs. Parsons and Morgan. During the year, at the suggestion of the Armenian and Jewish missions, the two were united for all purposes of administration.

Most of the members of the church formed last year at Smyrna soon removed to other places, and only one has since returned. One person, it is expected, will shortly be received to its fellowship, and two others give much encouragement to hope that it will soon appear that they are fit to become members. A convenient place of worship has been obtained; the average native congregation is about twelve. A meeting at the house of one of the native brethren promises to be very useful. The exercises are the examination of the Scriptures and free conversation on any subject suggested by the portion read, accompanied by singing and prayer. The English service has had an average attendance of about thirty.

The family at Magnesia, three of whose members belong to the church in Smyrna, seems to be exerting a very good influence.—The Protestant community at Ak Hissar hold out well under their many persecutions.

In the Jewish department little has been done except in the way of preparation for future labor. The field is not now ready for the sower. Some progress has been made in becoming acquainted with the Jews, and it is hoped that a small congregation may ere long be collected, of those who shall be willing to listen to the exposition of the way of life through the blood of Jesus the Messiah. A small store has been opened for the sale of religious books, but time enough has not yet elapsed to determine how much can be done in this department. There is a brightening prospect in respect to a school for Jewish children. On the first of May four boys assembled for instruction, and the number has since increased to ten.

#### Aintab.

Notwithstanding several trying reverses which have been experienced at Aintab during the year,

there has been cheering advancement. At one time there was a falling off, both in numbers and interest, at public worship, but for several months past the house has been full, and the truth evidently taking effect on the mind. The additions to the church have been twenty-one; three members have been excommunicated and one has died, making the present number one hundred and seventeen. The Sabbath school has been very full and efficient. The average attendance since the first of January has been one hundred and five. Besides this, Mr. Nutting has a Bible class of some forty young men. In the high school are thirty-seven pupils, in the boys' elementary school one hundred, and in the girls', eighty. A private school taught gratuitously by a member of the church, has sixty girls, about two-thirds of whom are from Armenian families. There has also been progress in teaching adult females; one hundred and fifty, at least, are now regularly taught, not a few of whom attend the old church. For six months Mrs. Nutting has had a select school of twenty girls. The station has been too weak, most of the time, to give much attention to training native helpers, but a plan has been devised for entering efficiently into this department. The contributions of the church have been \$157 94, of which \$30 were for foreign missions, and \$87 30 from females.

There is more than usual religious inquiry among the old Armenians. The native brethren are welcomed to their houses, are invited to call again, and listened to with much interest. During Lent they attended meetings in great numbers, and more than one hundred of the tracts on repentance and holiness were sold to them by one man. This awakened state of feeling is still more remarkable among the women. Besides the usual prayer meeting, four others are now held weekly in private houses by the ladies of the mission, mainly with reference to old Armenians; and not unfrequently, of twenty or twenty-five present, fifteen or even more are of this class.

#### Out-stations.

In Kessab and the neighboring villages the work has gone forward with univalled power. One of the four priests with fifteen men came over together to the cause of truth, and not long after six more followed. "They visit the villages, and talk, and search the Scriptures, and it spreads like a prairie-fire." There has been fierce opposition however. After the defection of the priest, a night attack was made on the house of the helper to fling the "renegade;" and after this they cut down the trees of the Protestants and destroyed their vineyards; but still the work goes on. The community now consists of not less than three hundred. There have been twenty-two additions to the church, making its present number thirty-four. They have a school of

thirty scholars supported by themselves.—Only one member has been added to the church in Killis. The state of feeling is favorable to inquiry; a good laborer is greatly needed here.

Marash is in a very cheering condition. Inquiry is free and active in the house, the streets and the market. Several additions have been made to the community from the most determined opposers. The Sabbath audiences number about fifty. The school has increased to nearly thirty scholars, not far from half of them being from Armenian families. The number of hopeful Christians is sufficiently large to warrant forming a church. It seems very desirable that a missionary should be stationed here.—Oorfa presents scarcely inferior claims for being occupied. A Protestant community has been fully organized; the population is large; it is also the centre for numerous villages; its situation and healthiness render it a pleasant place of residence; and the attitude of many, both in the Armenian and Jacobite churches, encourages the hope that labor would be attended with much success.

In Adana are about twenty Protestants; a community has been formed and recognized by the authorities, and the state of things, on the whole, is quite hopeful.—Three days from Adana, nearly in the direction of Cesarea, is Nigdeh, with a large Greek population. The leading man in the place is on the point of seceding from the Greek church, and declaring himself a Protestant, and he says as many as two hundred sympathize with him; though it is not to be supposed that this number are prepared to take the same step.

#### Cesarea.

A native helper has been at Cesarea during the year, with the exception of a few weeks, and finds much to encourage him. Many of the people are partially enlightened; many are convinced that the church is corrupt, and its ceremonies the inventions of men; but, from having been so long without any one to guide them to the way of life, errors have taken root in their minds along with the truth. A Protestant community has not yet been formed; it is expected; however, that one consisting of four heads of families and two single men, will soon be organized. From twelve to sixteen individuals have attended public religious exercises the last five months. A school taught by one of the brethren has recently been opened, and fully meets the expectations of its friends. The pupils, who have varied from 16 to upwards of 20, are for the most part from families not known as Protestants. A knowledge of the truth is extending in various directions, into the adjacent towns and villages, of which seven are mentioned, two of them large towns, where there are people who are known as

friends of the truth, and who are ready to receive any one who is sent to them the bread of life. Two missionary families are expected soon to occupy this field.

#### Tocat.

Tocat has been supplied during the year by an able and faithful native helper, who, shortly after the last annual report, obtained exemplary redress, from the government, of the man who was chiefly instrumental in the violent assault then recently made upon him; which has been the means of effectually suppressing direct opposition since that time; and thus an act that was designed to strike terror into the friends of truth, was overruled in the providence of God, for the more rapid and peaceful advancement of the kingdom of his Son. About the same time a Protestant community, consisting of seven heads of families, was formed, to which two other persons, one of them the head of a family, were recently added. Several of these are supposed to be real members of the body of Christ, and they are only waiting for the coming of a missionary to be organized into a church. The attendance on religious worship has considerably increased, several men with their families attending who are not enrolled as Protestants. During the week the children have been instructed, and several women are learning to read. Mr. Van Lennep and Dr. Jewett, are hoping to enter on the occupation of this station in a very short time.

#### Out-stations.

Through the blessing of God upon the visit of Mr. Powers to Sivas, a month or two subsequent to the last annual meeting, coldness and alienation in the church, gave place to harmony and brotherly love, and since that time a good state of feeling has continued to exist. Mr. P. admitted three persons to the church and administered the Lord's supper, married a couple and baptized an infant. The native helper, who is an efficient man, has regularly conducted religious services upon which there has been an increased attendance. There has also been more intercourse between the Protestant community and others, than ever before. A missionary, however, is greatly needed to go in and out before this little flock, and to lead those aright, who are earnest inquirers after the truth.

The Protestant community at Divrik, consists of eight men with their families, two having been added the past year. The attendance on public worship indicates progress. Here also the call for an educated pastor is urgent.

#### MARSOVAN.

The absence of Mr. Bliss from Marsovan, during the summer, was adverse to the prosperity of the station. But after the coming of Mr. Powers

in October, a change took place through God's blessing on the abundant means of grace that were enjoyed. The congregation, which had almost run out, soon increased to fifty; and the church of ten members, which had been but recently formed, and into which coldness and alienation were finding their way, was much revived. Preaching has been listened to with great seriousness; in some instances, it is hoped, saving impressions have been received. Several additions to the church are expected soon. A contribution has been regularly taken up at the monthly concert, for sending a man to Hadji Keuy to conduct religious services on the Sabbath. There appear to be large numbers in the city who are convinced of the truth. The native brethren have had much free and friendly intercourse with "them that are without," and have done much to diffuse a knowledge of the word of God. The Protestant community has been remarkably free from persecution; still, some who would gladly join it, have been prevented from doing so by the fear, which the Armenians take great pains to keep alive, that if the Russians get possession of the country, they will annihilate the Protestants. The school, which numbers twenty-five pupils, has been prosperous. Three of these, of the ages of 12, 18 and 22, are boarding scholars, the two oldest being hopefully pious, and giving promise of usefulness.—Mr. Farnsworth, while pursuing the study of the language at this station, has rendered essential service by conducting a Bible class on Sabbath morning, and a meeting for reading the Scriptures and prayer Saturday evening. Dr. Jewett, in like manner, has devoted two hours or more daily to the wants of the sick, and thus has done much to extend the influence of the truth. Mrs. Powers has also conducted a meeting with the women twice a week, for reading the Bible and prayer.

#### Out-station.

The state of things is less encouraging at Hadji Keuy than formerly. The priest there, who with three other heads of families, separated themselves from the Armenian church in December, and from whom so much was hoped on account of the clearness of his views and the great sacrifice which he made, has thus far disappointed those expectations. His heart does not appear to have experienced the power of divine truth, and his influence is far from being favorable. At present the work in that village seems to be at a stand.

#### Trebizond.

The work at Trebizond has apparently made but a small advance the present year. This has been owing to various causes,—such as the feeble health of Mr. Bliss, who by an arrangement with Mr. Powers, which was rendered desirable

by his state of health, has occupied the station since October; and the disturbed state of the city and surrounding country, which has grown out of the war. A part of the time the evening meetings have been discontinued, on account of an order from the authorities forbidding any one to be out after dark. The services of the Sabbath, however, have been observed without a single interruption, Baron Hagob, with good acceptance, taking the place of Mr. Bliss in conducting them whenever the latter was too unwell. The attendance has been about 36, and has been very regular. A weekly female prayer meeting, maintained by Mrs. Bliss, has been well attended. The common school, under the charge of a graduate of the female boarding school at Hass-keny, a native of Trebizond, has had 19 scholars, 9 of them girls. The political rights of the Protestants have been maintained, and the authorities have uniformly given an immediate and respectful consideration to all their requests. Perfect harmony of feeling appears to prevail in the church, and, says the report, "to our eyes at least, these dear brethren have seemed attaining to more completeness of Christian character." One has been added to their number by letter. Two intelligent mechanics, one of whom gives evidence of a change of heart, have become regular students on worship. Others from abroad are not unfrequently present. At times the spirit of God has seemed moving on the hearts of the people.

#### Erzroom.

For the first nine months of the year, all the services were continued as usual at Erzroom, but for the closing eleven weeks Mr. Peabody was confined to his house by sickness; and the var-tabel, who took his place, had but two meetings on the Sabbath, at one of which he has of late preached in Turkish at the request of several respectable Germans. The number of attendants has not averaged more than fourteen. The var-tabel has had five pupils under his care; he has also preached once every Sabbath since the autumn, and succeeds remarkably well. The influence of the war is most pernicious in the city, and indeed in the whole region, and the minds of the people are at present in such a state of excitement and fear, as in a great measure to prevent them from giving any heed to the truth. Yet, let a state of quiet succeed to war, and fields of promise would invite at least twelve missionaries at once to occupy them. Erzingan, with its 20,000 inhabitants, would afford labor enough for two; Kharpoot, with 100,000, might well employ the same number; Moosh with 35,000, Bitlis with 20,000, and Van with 160,000, would each need as many; while the remaining two would hardly supply the necessities of Erzroom with its plain, and that of Pasin in the imme-

diate vicinity, with their more than 25,000 inhabitants.

#### Out-station.

Severe persecution and trial were experienced at Khanoos in the early part of the year, but the matter, which was referred to Erzroom, was at length decided in favor of the Protestants, and now those who were the most violent opposers manifest a friendly disposition. To their great joy a pastor of their own choice has been sent to them; and they have also been furnished with a teacher to take the place of the one who was removed by death. A building, designed for the pastor's house and the school, and which at present serves for a house of worship, has been erected. Their chief difficulty now arises from the Koords, who are conducting with a high hand in that vicinity, and have acted with such violence towards the pastor that he may have to leave the place.

#### Arabkir.

Mr. Clark arrived in Arabkir, with his family, the 1st of October, 1853. Shortly after, and when he had studied the language only six months, he commenced a service in a private house, with the assistance of his teacher. Eight or ten only were present. A room, which was fitted up for a place of worship, was opened December 18, with a congregation of thirty-two. In a month this number doubled, and the place having become too strait, a larger room was with some difficulty obtained; and now the hearers have increased to more than one hundred, which fills the place, the largest that can be obtained. It is the general feeling that a place of meeting is needed that will accommodate three hundred. A service is held during the week, besides the two on the Sabbath. A school with twenty pupils has been commenced. An earnest desire for instruction exists among many lads and young men who, from their age, are obliged to work for their daily bread. "Many have come to me," says Mr. Clark, "with tears in their eyes, and expressed an earnest desire to attend school." One young man belonging to a very intelligent class, after having pursued a kind of preparatory course in Mr. Clark's family for three or four months, is now laboring as a colporteur in Kharpoot and vicinity. Another who has been a priest, is giving attention to the doctrines of the gospel, that he may enter on active labors in book-distribution and preaching in the neighboring villages. He is a man of a lovely spirit, and his heart yearns for the salvation of the people. He has already preached some excellent sermons in the place of worship.

The preliminary measures have been taken for the organization of a community, in which every desirable aid has been received from the



Turkish authorities. Indeed, such has been the course pursued by the Pasha and others under him, that Mr. Clark says: "Many a time have we been affected to tears in thinking of the good hand of God that has so wonderfully provided for our personal comfort and protection, as well as for the success of the cause of our dear Redeemer." More than three-fourths of the Armenians of the city, it is believed, are enlightened in respect to the errors of their church, and yet they cling to them. "There is a strange mixture of intelligence, independence and maturity of opinion, with an inconsistent practice." Progress, however, has been very rapid. A year ago Protestant books could not be circulated. Not a Bible or a Testament from the Protestant press would be read. But now very many copies of the Bible have been sold, even to leading Armenians of the old church, and the demand continues. Tracts are scattered through the whole city, and not a day passes without a call for them and other books. Prominent men in the Armenian church are making efforts in various ways in behalf of the truth. Some of great influence are advising their friends to join the Protestants, saying, "We will wait a little. Now we have access to all. We will persuade as many as possible, and then bring up the rear." This class often visit the missionary, but never come to the public services. They appear deeply interested in the work.

#### Other Places.

The truth has made great progress in Mashkir, a village six hours from Arabkir. Fifteen families, the wealthiest in the village, embracing about fifty individuals, have separated themselves from the old church, as Protestants. The priest preaches the gospel every Sabbath. The teacher is secretly a Protestant. The whole village is enlightened. Every day during the winter they came together to discuss, and read and study the Scriptures. The Protestants meet every Sabbath, to the number of thirty or more, for worship. Immediately on Mr. Clark's arrival in Arabkir, they sent a deputation requesting a teacher and a preacher. This request has been often renewed. In this village are one hundred and twenty-five Armenian families, and as many more in the small villages around.

In Tschimischgeseck, a large town east of the Euphrates, ten hours from Arabkir, the truth has made some progress. At present there is a great amount of discussion. The champion of the truth in this wild region is a Koord, a chief or head of the Koords in all that section. He rejects the Koran and preaches the gospel to Koords, Turks and Armenians. He owns many villages, has several thousand men under his authority, and is very desirous a missionary

should visit that region.—Light is spreading at Egin, a town of fifteen thousand inhabitants, with five thousand more in the district, eight hours from Arabkir. There are already some few Protestants.—The helper who is laboring at Kharpoet, while on a two days' visit to Gumuk, was constantly visited by numerous awakened individuals. Not an hour that he was there, was he left alone in his room. One night he was conducted secretly to the house of a prominent Armenian, with whom he spent four hours or more in earnest discussion on the errors of the old church and on the truth.

The one hundred thousand people who inhabit the plain of Kharpoet, the city and the vicinity, are in a favorable state to receive the gospel. No strong prejudices, no violent priestly opposition, exist here. Even the principal varbade is secretly a Protestant. The same is reported of two teachers. "It is one of the noblest and most inviting fields for a missionary that can be found in this or any other land." Large numbers visit the native helper to learn the truth, many of whom are the most prominent Armenians in the old church.

#### Antab.

##### MR. SCHNEIDER'S VISIT TO CILICIA.

WHILE Mr. Schneider was on his way to the annual meeting of his mission, he spent a few days in visiting Tarsus and Adana. The steamer touches at Mersin, the port of Tarsus, five hours inland. To Adana the distance from the same point is only twelve hours. These cities, it is well known, are found upon an immense plain, lying between the Taurus range of mountains and the sea, and having a length of sixty or seventy miles, with a breadth varying from six to thirty miles. "It is exceedingly fertile," Mr. Schneider says, "being covered in most places with rich fields of grain, waving beautifully in the wind. Its productions are very much as Xenophon describes them, when Cyrus passed over it with his army. The warmth of the climate is proved by the fact, that many fields were white for the sickle in the middle of May, and actually being reaped; and I was assured that usually they began to gather the crops in April even."

#### Description of Tarsus.

Being surrounded by extensive gardens, Tarsus is invisible at a distance, save the minarets of a few mosques peering above the abounding foliage. The whole city, indeed, is embedded in verdure, and so has an air of coolness and comfort, which is exceedingly refreshing

in such a climate. The distant mountain tops, covered in the spring with snow, give additional charms to the scenery. Within the limits of the city proper, as well as on all sides of it, these gardens are so extensive that few places in this country present a more inviting appearance.

But when you enter Tarsus, you find nothing of that splendor and beauty which it must have possessed, when Paul spoke of it as "no mean city." The remains of its greatness meet you, indeed, at many a turn, in broken fragments of marble and granite, &c. But the present houses, with few exceptions, are very inferior, being made of low mud walls, thatched with straw. The contrast between the glory ascribed to this city by ancient authors and its present fallen condition is very marked.

The climate of Tarsus has a bad reputation. The intense heat of the summer months, and the stagnant water often found in the gardens, together with the abundance of its vegetation, will readily account for its supposed unhealthiness.

#### Protestantism at Tarsus.

Tarsus has one thousand houses of Fellahs, whose religion is that of the Ansaree in Syria, forty or fifty Greek families, five hundred Mussulman, and three hundred or three hundred and fifty Armenian, with a very few Jews. An intelligent Greek told me that he had many reasons for believing these Fellahs to be secretly Christians, though openly they appear as Mohammedans; and his opinion was that, as soon as there should be sufficient liberty of conscience, they would openly espouse the Christian religion. Among the Armenians a spirit of inquiry exists, and a year or two since their interest was such that they earnestly pleaded for some one to instruct them. But we had no one at that time to send; and, as a natural consequence, there is now less interest, though it has not ceased. It seems altogether probable that, had some one been stationed there, a little community might have been formed by this time. There are quite a number not only of Armenians but also of Greeks who are friendly, and who would gradually collect around a preacher of the gospel. It seems an object greatly to be desired that, in the birthplace of Paul, the gospel should again be proclaimed; and we are not without hopes that this end will soon be attained. The English Vice Consul,

a son of a Scotch Presbyterian minister, would be delighted to welcome a missionary, and would do all in his power to further his ends. He has already done much in aid of our cause.

#### Reformation at Adana.

To the traveler at a distance, Adana resembles Tarsus. But the pleasing impressions received on the outside, are soon effaced within. The houses, of brick or tiles and mud, are generally low and uninviting. But the place is the seat of a Pasha during a part of the year; and it has a brisk trade, chiefly in grain and cotton. The climate, though very warm, is said to be better than that of Tarsus.

The population of Adana consists of ten or fifteen thousand Mussulmans, five thousand Fellahs, five hundred Greeks, six or seven thousand Armenians, and a few Jews. It is now about two years since we commenced operations, by means of colporters, among the Armenians of this place. Before my visit, no missionary had been there. The results thus far have been quite encouraging, though not quite so marked as in one or more of our other out-stations. I preached twice, and on both occasions had an audience of nearly thirty, who listened with very close attention. I could spend only two days among them. As they had long been desirous of a missionary visit, when they found that I could remain no longer, they were filled with sadness, and began to use arguments to prolong my stay; and I should have been most happy to remain longer, had circumstances permitted.

On inquiry, I found that a very large number in the place had become enlightened, and in fact, though not always in form, renounced the errors and superstitions in which they have been brought up. Inquiry and investigation have been very active; and the consequence is, that the minds of a great number are detached from their superstition, and are strongly inclined towards the truth. I became fully convinced that the way was prepared for collecting quite a respectable and interesting congregation by the regular and formal preaching of the gospel. The little Protestant band, entertaining the same views, pleaded most earnestly for an ordained preacher. For this, indeed, they have long been pleading. Their arguments were so convincing, and the necessity for such a laborer was so pressing, that it was most painful to me to be obliged to say to them, that we could not furnish them one at present,

and that they would be obliged to wait two years or more before their wishes could be gratified. When the way is so fully prepared, and the prospective results are so very cheering, it is, indeed, mournful that we have no more preachers.

The Roman Catholics have commenced operations in Adana. They have one hundred pupils in their school, all of whom are children of Armenian parents, and many of whom will become the active partisans of the Man of Sin. Ought not Protestants to be prosecuting their work vigorously in such a field?

#### *A new Opening.*

The following extract is eminently suggestive. In how many places, unknown to the missionaries, may the Spirit of the Lord have begun a blessed and glorious work!

At Tarsus there was a Greek from Nigdeh, distant three days in the direction of Cesarea, who seems to be much enlightened. He is a merchant, a man of much wealth and influence. According to his representations, there are three or four hundred houses of Greeks in that city, a large number of whom are enlightened. He says that as many as two hundred individuals are in this state, and are ready to declare themselves Protestants. On trial, however, it would probably be found that their convictions are not strong enough to enable them to endure the persecutions which such a step would bring upon them. But it is certainly an interesting and significant fact, that in this city, of which very little has been known hitherto, there should be so many whose eyes have been opened to the errors and superstitions of their church, and who are feeling after the truth. Thus is the light of the gospel constantly spreading. Imperceptibly, like leaven, it is diffusing itself all around. The individual above alluded to bids fair to become an instrument in introducing the gospel into that city; if so, doubtless he will suffer no small amount of persecution. The Lord give him strength for the trial.

The present letter will serve to deepen the interest which is felt in his labors.

#### *Mashkir.*

Messrs. Clark and Dunmore made a visit to Mashkir, a village some six hours from Arabkir, just before the foregoing date. Hence the following statement.

There is no spot, in all this region, where so much gospel light and love are concentrated, no spot where there is such a beautiful exhibition of the pure religion of Jesus, in the midst of a waste of dead formalism. It is, indeed, a lovely oasis, where all the plants of righteousness are growing in the richest luxuriance, where the type of Christianity is precisely that given us in the times of the Apostles, immediately after the day of Pentecost. In this village, twelve of the principal families are enrolled as Protestants. Others are soon to be added. The gospel has so gained the ascendancy here, that no open opposer can be found in the place; and so enlightened have the people become, that in the old church even not a sentiment can be uttered at variance with the gospel without a decided rebuke.

The priest of the village is also a friend of the truth. It is said that he preaches the gospel to his people. The Sabbath we spent here, he made the following remarks to his people in the morning: "These pictures of the saints and the virgin, that cover the walls of your church, they can do you no good. They can never save you. They are vain, foolish things. They become not the house of God. Take them away, and cleanse the sanctuary for a purer worship and for the preaching of the gospel of Christ. Now these men from America have come a great distance to preach to us the gospel. They have left their friends, and encountered many perils and trials, to preach Christ to us. It is a great shame to us, that we do not preach and receive this same gospel. We know it is true. Come, let us be one with them, and labor together with them, as brethren in the same good work." With this priest we have frequent interviews. He is intelligent, has read many of our Protestant books; and, as far as we could judge, he is decidedly evangelical. He thinks, however, that he must wait a little. He believes that by leading his people along a little further, they will all come over as a body, and receive the truth; whereas, should he now declare himself openly a decided

#### *Arabkir.*

LETTER FROM MR. CLARK, JUNE 25,  
1854.

PREVIOUS communications from Mr. Clark have informed the readers of the Herald of a very encouraging state of things in his field.

Protestant, the people would not be fully prepared to stand by him.

But what delighted us most in this place, was the true Christian spirit found among the Protestants. We had before heard of their faith in Christ, their love for one another, and their zeal for God; but we were not prepared to find such perfection of the Christian graces. We had good evidence that many were truly renewed persons, the loving disciples of the Lord Jesus. It is their custom every morning at the dawn of day, and every evening, to meet together for prayer. They talk of nothing but Christ and his truth. They know the gospel, and are skilled in its defence. They are strong men in the Lord.

One of the number, a poor blind young man, has for some time borne the name of "the living concordance." Before embracing the truth, he was called the "blind fiddler." He played for the idle, the vicious, and the drunken, in their revels and dances. But when he turned to Christ, he hung up his fiddle in his shop, where it now is, covered with dust, possessed of only one string. By hearing the Bible he has committed it almost entirely to memory. Give him the remotest clue to any passage, and he will at once name the chapter and verse, and give the text exact and entire.

The brethren of this village are accustomed on the Sabbath to meet in the morning, and remain together until evening. They read, talk, pray, and instruct their children in the word of God. We preached twice on the Sabbath to a very attentive audience of about fifty. They received the truth as though they loved it. We were also present at the very interesting exercises of their Sabbath school, during the interval of worship. The order and regularity of the services of this Sabbath, the beauty and maturity of Christianity exemplified, strikingly reminded us of a New England congregation, where the people have grown up from childhood familiar with the sanctuary.

Mr. Clark expresses the hope that a church will be soon organized in this village, composed of true and living members of the body of Christ.

### Keban Maden.

Mr. Clark next directs our attention to another village, distant eight hours from Arabkir, and situated on the Euphrates, with a population of five thousand souls. "It has been considered," says our missionary brother, "the darkest and most hopeless of all the places in his region."

But it would seem that a brighter day is about to dawn on this remote locality.

In sending one of our native helpers to Kharpoat, some two or three months since, we directed him to stop a day or two at Maden, and make some effort to excite among the people a desire for the truth. He stopped at a coffee-shop, let it be known that he was a gospel man, opened his Bible, and read to any who might happen to hear. It was soon noised abroad that a Protestant was in town. The teacher of the place, a young man about twenty-six years of age, who had a little time before obtained a New Testament and a tract, and had read them with interest, wished to know what kind of a man this Protestant was; and he resolved to visit him. "But," said the Armenians to him, "it will be a great shame to visit a Protestant. It will never do." Still he ventured along the street, near to the coffee-house where the Protestant was, and where quite a large crowd had assembled. The window being opened, he heard a sound from within. He listened; and great was his surprise to find that the Protestant was reading the true gospel. He had never supposed before that the two were found together. But even then he hesitated about entering the shop. Finally, two or three men, wishing to confound the Protestant in argument, and seeing their teacher present, seized hold of him, and compelled him to go in and engage in controversy. This was what he desired. He at once began a conversation with our native brother; but finding that the Protestant spoke the truth, he could make no opposition, and was, indeed, obliged to assent to it all. At this time this teacher was officiating as a reader in the old church.

Soon afterwards, while performing his official duties in church, one of the rich Armenians came up to him, and, taking hold of his white robe, said, "Why do you wear this? What right have you thus to do? You are a Protestant." The young man at once disclaimed being a Protestant, saying that he knew not what Protestantism was. "But," says he, "one thing I can say; I believe the Bible." A controversy at once commenced in the church; and a large crowd, greatly excited, gathered around. Some frowned, and some opposed. He sprang to the altar, seized the Bible, and said, "This is my book. I believe what is here written. On this I take my stand; and from this I shall not be

moved." Many more, on hearing these words, ranked themselves on his side. The crowd was great; the excitement increased, and at last became so violent that some were put out of the church. The opposers used, not arguments, but blows. After this affair the people would no longer employ him as a teacher, save on condition that he should sign a paper certifying that he was not a Protestant. This he willingly did; but he also wrote that he was a "gospel-man." They were not satisfied with this; but they said he must write something different; for "gospel-man" was too much like Protestant. He finally wrote that he would obey the gospel; and to this they at length gave their assent. He was obliged, however, to teach his pupils from the books the parents provided. He wished to introduce the Bible; but they were not willing. He then told them that if he could not teach their children the Bible he would not teach them anything, and immediately closed his school.

Matters were in this state, when another of our native helpers reached Maden. This teacher immediately visited him, to ascertain fully what the Protestants believed. His friends said to him, "What have you to do with that man? You have just signed a paper, declaring that you are not a Protestant." "True," said he; "but I was ignorant then of what Protestantism was; but now that I know, I declare myself from this time a Protestant." Great was the excitement, and universal was the desire to know what these strange men believed, who were turning the world upside down. At length the father of the teacher, a merchant, and a man of some influence, requested his son to call the native helper to his store, and have both sides discussed, that all might know which side to believe as the truth. The native helper came, and the discussion soon became very warm. Finally, the opposers became so violent, seeing their case desperate, that they attempted to stop the discussion by various noises and cries. The father then raised his voice above all the tumult, and cried out, "Seeing this is the way you treat the truth, be it known unto you all that I am henceforth a Protestant." This discussion enlightened very many minds; and since that time the entire place has been in a ferment of controversy and persecution. It is said that there are some forty families who are secretly and yet decidedly Protestant. The young teacher,

fearless and full of zeal, has preached the truth throughout the entire town, in the streets and shops, wherever persons could be found to hear. A day or two since, he came to this city, having an earnest desire to pursue a course of study in some of the sciences and in the doctrines of the gospel, thus to prepare himself more perfectly for instructing his people. In order to effect this object, he has made an arrangement to work half the day for about four cents, which will be sufficient for his bread, and the other half he will devote to study. He is naturally very intelligent, possessing an active and penetrating mind, and he has great decision of character. He says, "Let the consequences be what they may, the remainder of my life shall be given to God and to the cause of my dear Redeemer."

In view of such facts, Christians in this country will see the importance of renewed zeal in the missionary work. When God is going before his people in these wonderful displays of his sovereign power, surely they will not refuse to follow him.

### Bombay.

LETTER FROM MR. HUME, MAY 19, 1854.

THIS communication embraces a variety of topics, some of which will hardly fail to deepen the interest felt by the friends of missions in the progress of Christianity in India.

### Intercommunication.

As having an important bearing on the success of missions, Mr. Hume first alludes to the increased facilities for the interchange of thought, as well as for locomotion.

The telegraphic wires are already laid down between Bombay and Calcutta, and between Bombay and Agra; and in a few months all the great cities of India, the Punjab included, will be in direct and instantaneous communication with each other. Railways between the different parts of India are also planned on a magnificent scale, and will be urged forward to their completion with all possible expedition. Already the railway trains pass several times a day within a few rods of the mission house, and the railway whistle is fast becoming a familiar sound. The extensive introduction of these improvements into such a vast and populous country as India, where there have been hitherto no roads, must lead to the most important results.



Cheap postage has been delayed longer than was expected; but in a few months this great measure will be introduced. And in no country will it exert a more decided and beneficial influence. The government is also doing much for the country by opening roads, digging canals, chiefly for irrigation, improving the navigation of the rivers, &c. &c.

### Education.

Passing to another subject, which has more intimate relations with the missionary work, Mr. Hume says:

The desire for education is increasing among the people, and the government from time to time is enlarging its grants. In the Bombay Presidency, sixty-seven thousand rupees have this year been added to the annual grant for education; making in all one hundred and ninety-two thousand rupees. The people themselves are also more ready than formerly to contribute to the erection of school-houses and the support of schools. In the large towns there is an irrepressible desire for an English education among the rising generation, especially those belonging to the more enterprising and influential classes. This is an important fact in its bearings on the work of missions in this country, and one which the church is clearly called upon to turn to account. The expectation is pretty general that the government will soon make grants in aid of all schools in which English and the higher studies are taught, without inquiring in regard to the religious instruction therein given. Should this be done, it will lead many of the missionaries to enlarge their educational operations.

And it is worthy of special notice, that a great change has taken place in the sentiments of the people regarding female education. When the missionaries began this work, they encountered great and general opposition. But now the most influential natives subscribe for the support of female schools, attend the examinations, and even send their own daughters to receive instruction. A few days since I was present at the distribution of prizes to the girls of eight schools, established and superintended by a society of native young men. The meeting was in the town hall, the Governor presiding on the occasion, and a large number of influential natives, as well as of Europeans, being present. Six hundred girls were reported as in attendance; and the scene was truly animating.

About two hundred and fifty Parsee girls also attend the Jamsetjee schools, which are under the care of the Parsee Panchayat; and a large number attend the schools of the different missions. Female schools, supported by natives, are also found at several of the larger towns in the interior; and the number is increasing. A few months since, the examination of three such schools was held in the city of Poona, after which an interesting report from the managing committee was read, in which, after enumerating the various obstacles and discouragements with which they had been obliged to contend, they say: "Every step of the way thus far has been forced through difficulties of no small magnitude; but, through the spread of liberal sentiments in the rising mind of India, the legitimate result of the education which our schools and colleges afford, and through assistance in various ways furnished by the liberal minded and benevolent of the European community, the sacred cause of education triumphs. All difficulties are daily vanishing away; and the committee fully hope that in their life time they may see the day when female education will be no more held in contempt and derision, but will be deemed a sacred cause, in which all classes will heartily assist."

### The native Press.

The press of India is to be a mighty instrument, whether for good or for evil. Already, indeed, it has become a formidable weapon; but as yet we are only at the beginning of the contest. The following remarks of Mr. Hume throw a pleasing and cheerful light on this interesting subject.

The native periodical press is gradually becoming more able and influential. Several papers of an infidel character have at different times been established for the purpose of opposing and reviling Christianity; but they have all had a short-lived existence. The present Marathi periodicals, though not just what we could wish them to be, on the whole exert a salutary influence. They are doing much to diffuse useful information, and to destroy confidence in the prevalent superstitions.

As a favorable specimen of what they contain, take the predictions from the first issue of the Comet for the present Hindoo year, written in imitation of the predictions of the native astrologers. The article is headed: "*The Fortunes of the year of Joy of the Hindoo*"

*Cycle truly foretold.*" The writer first states that the name of the present year, which commenced on the 29th of March, 1854, is "the year of joy." He next refers to the custom of assembling on New Year's day at the temples, or elsewhere, to learn from the astrologers the fortunes of the year, and also to the confidence which the old orthodox Hindoos place in these predictions. Then, astrologer-like, he predicts as follows:—

1. There will this year be an increase of knowledge in Western India, since government is about to devote a larger sum for the promotion of education. Libraries are springing up here and there; societies for the spread of knowledge have been organised; two new Marathi newspapers have appeared; and others are to be started.

2. Commerce will also receive a new impulse this year; for railroads are rapidly being constructed; and the electric telegraph is presently going into operation, &c.

3. Unless government shut up the grog-shops, there will be an increase of poverty, misery and disease.

4. Those indolent persons, who squander the property left them by their fathers, will soon become bankrupt and be reduced to beggary.

5. They who have no zeal for the reformation of their country, but foolishly cling to pernicious customs, will come to shame.

6. Those brahmins who imagine themselves terrestrial gods, and do not moderate their pride, will find themselves outstripped in intelligence and respectability by shudras and men of the very lowest caste.

7. Christianity will be propagated with success in many countries, and other religions will decay.

8. Many this year will renounce all confidence in charms, magic, astrology, oracles, idolatry and caste.

We conclude with some things of universal application. He that will fear God, and diligently keep his commandments, will be happy. Those families will flourish, in which mutual love and piety shall reign. Those communities shall prosper and be honorable, that will respect the laws, and frown on immorality. The land where unanimity shall prevail, newspapers be sustained, and foreign commerce promoted, shall witness great improvements. In this year God is the king. He is unchangeable, and needs no mantras. He is Lord of the treasury, and the arbiter of wars. He is Lord of Hosts, in heaven above, and in the earth beneath. Agriculture, custom, commerce are all dependent upon his control. He is God over all. Mercury, Mars, Venus, Luna, Sol and Jupiter, are all his servants. They have no authority, not even in the most insignificant things. They are but inanimate existences; and faith in them is not of the slightest advantage. Let us worship Him alone who is their and our Creator,

the Most High, the Almighty, the Omnipotent, the all-holy, the infinitely just, the all-merciful, the adorable God. Then this will be, indeed, to us a "year of joy."

Such articles are interesting as showing the progress of native enlightenment. That an individual, here and there, should entertain and express these sentiments, is no more than might be expected. But when the editor of a popular newspaper, not only gives utterance to such views, but expects his supporters to pay for and read them, it shows that a great change has been wrought in the opinions and feelings of the people. A few years ago, he would have been disciplined and suspended from caste. But now the most influential and intelligent portion of the rising generation applaud such views, and call the writer an enlightened reformer, though putting himself in direct opposition to Hindooism and nearly all the popular superstitions. Doubtless the Dnyanodaya and native almanac, published for several years past by our mission, suggested the plan of this article to the writer, the fortunes of the year having there been repeatedly foretold in a similar way.

The Dnyanodaya has a circulation nearly equal to that of all the other Marathi papers; and it would seem to have exerted a great and happy influence on the native press, as also on public opinion. It goes into the hands of hundreds, some in the higher classes, who could be reached by missionaries in no other way. Our brethren also edit and publish the Bombay Temperance Repository, on their own responsibility. This is a quarterly publication, which has been highly commended. "It is a gratifying fact," Mr. Hume says, "that in our advocacy of this cause we have the sympathies of all the better classes of the native population." In addition, therefore, to the influence exerted in behalf of temperance, certain persons are led to think more favorably of the missionary work.

#### *The Native Church.*

Two persons have been admitted to the native church on a public profession of their faith in Christ. One of them is the wife of a native Christian from Ahmednuggur; and the other is a young man from Ahmednuggur, who is acquiring an education in the hope of being useful in connection with the mission. Both give very satisfactory evidence of sincerity. The former is the mother of several children, in whose spiritual welfare she manifests much interest. The

letter, we trust, will prove a valuable helper. The number of members connected with the church is twenty-five, four of whom are at present removed to other places. Four infants were baptized during the year.

### Religious Meetings.

The routine of missionary life at Bombay will appear in part from the subjoined extract.

On Sabbath morning, at eight o'clock, the teachers and advanced scholars of the vernacular schools meet at the chapel for religious instruction. The principal Marathi service, which is generally attended by about two hundred persons, is held at nine o'clock in the same place; as also an English service at four in the afternoon. Two services, and sometimes three or four, are conducted elsewhere during the day.

The monthly concert in Marathi is observed on the first Monday in the month by the native missionary society. In this meeting the native brethren generally occupy a considerable portion of the time, in a way that is truly gratifying. The amount collected during the past year was about fifty-two dollars. The monthly concert in English, on the evening of the same day, is also observed in connection with the missionaries of the Free Church of Scotland and others. In the morning we attend the meeting of the Bombay Missionary Conference, composed of the members of the different missions. These meetings are always interesting; and they tend to promote unity of feeling and action among the missions.

On Wednesday evening, a social mission prayer meeting is held at our house, on which occasion friends of the mission, strangers from abroad, and any whom we may wish to meet, are invited to join us. On Thursday evening a public prayer meeting is held in the chapel. This has continued without intermission for several years, and is well attended. It has proved a blessing to many. On Saturday morning the members of the church meet in my study for reading the Scriptures, prayer, and familiar instruction, suited to their peculiar circumstances. The brethren lead in prayer, and are encouraged freely to communicate their views and feelings. The other evenings of the week are often occupied by meetings of various kinds. Mrs. Hume has two meetings during the week with the women, in which they appear much interested.

She has also a weekly meeting with the children, which is attended by a considerable number.

### Mission Schools.

The educational efforts of the mission are aptly described. Mr. Hume speaks of this department of labor as follows:

Three day schools for boys, and three for girls, have been sustained during the past year. The former have been superintended by an intelligent native Christian, who has visited them frequently for the purpose of giving religious instruction. A highly intelligent and excellent native woman, the wife of one of the converts, has also superintended the girls' schools, and spent much of her time in giving religious instruction to the children. She often, in addition, reads and converses with companies of women in the neighborhood.

The female boarding school has had twenty-five inmates, besides a few day scholars. Mrs. Hume has devoted much of her strength to the care and instruction of the children, in which she is assisted by a very worthy and pious female. Both English and Marathi are studied. The girls are taught needlework, &c., and labor a part of the time for their own support. A Marathi service, consisting of singing, reading the Scriptures, exposition and prayer, and which is attended by a considerable number of other persons, is held daily in the school-room. The children also attend family worship with us in the evening, when they unite in reading the Bible, and are questioned as to its meaning. This truly Christian school is like an oasis in the desert. The blessing of God has manifestly rested upon it; and a goodly number of its inmates have from time to time been brought, as we trust, to a saving knowledge of the truth. At present, three of the larger girls are members of the church. Others who have left in former years, now occupy responsible stations, and are exerting a happy influence in their domestic circles. Two were married and left the school during the year.

### Colportage—Maharatta Bible.

This review of the operations of the Bombay mission will close with one more extract.

We continue to circulate the Scriptures and Christian tracts by sale at low rates, chiefly through the agency of colporters. Recently one colporter went about four

hundred and fifty miles into the interior, and brought back more than eighty rupees. Another brought back fifty-three rupees, received during a two months' tour in the Southern Konkan. Another, who went south as far as Goa, brought back eighty-eight rupees. In Bombay and the neighboring towns the sale of Christian tracts and books, by means of colporters, is now a regular business. In some cases people purchase these publications by the quantity, at reduced rates, and retail them on their own account. Those who hawk heathen publications, often purchase supplies of our tracts, on which they make a small profit. Sometimes almost the whole stock in trade consists of the prettily "got up" Christian publications, printed at the mission press. The fact that money is paid for such works shows that there is a desire to possess them; and it is, moreover, a security that they will be preserved and read. The field for tract operations in Western India seems to be peculiarly interesting. The number of intelligent readers is large; and no where in all the heathen world is there, so far as we are informed, an equal readiness on the part of the people to pay for and peruse these publications.

During the past year a revised and uniform edition of the Marathi Old Testament has been completed for the Bombay Bible Society. Of this Mr. Allen, who for a considerable period gave almost his whole time to the work, was the "principal editor." When his health failed, the revision of the whole Old Testament was in a good degree of forwardness, and the printing had advanced about one-third of the way through the Psalms. One of the Church missionaries has supplied Mr. Allen's place, in a very satisfactory manner. This is the first uniform edition of the Marathi Old Testament. The New Testament is to be added in the same style; so that we shall soon have the whole Bible in one volume, instead of the portions hitherto in use. Mr. Ballantine has been appointed "principal editor" of the New Testament.

### Ceylon.

#### MR. POOR'S JOURNAL.

Mr. Poor has sent a few extracts from his journal, commencing with October, 1853, and closing with March, 1854. There are frequent references to "the unparalleled prevalence of

the children" in Manepy; but most of these are of necessity omitted at this time.

#### Bible Jubilee—other Incidents.

October 12. A jubilee meeting has been held in the Jaffna Court House, in sympathy with the British and Foreign Bible Society. It was well attended by Europeans, burghers and educated natives. A brief sketch was read of the proceedings of Bible institutions in this province, from the year 1815 to the present time, under the influence successively of a sub-committee of the Colombo Auxiliary Bible Society. The meeting was addressed by four or five individuals, on topics previously assigned.

November 7. Monthly missionary prayer meeting at Tillipally. The afternoon address was made by L. Liesching, Esq., from Point Pedro. Missionary success, and the great lack thereof, was the subject. It was on the whole conservative and encouraging.

Jan'y 14, 1854. I have visited the heathen widows and children of Thompson and Solomon, deceased brothers, who were members of our church. Like many others of our educated young men, they were induced to marry heathen girls, for the sake of a good dowry and an eligible settlement in life. But alas for their children, who fall exclusively under the influence of heathen mothers and guardians! It is under this aspect that we see the vast importance of the Oodcoveille seminary, and of female education in common schools.

March 7. The closing jubilee meeting of the Jaffna Auxiliary Bible Society has been held at Manepy. Nearly all the missionaries in the province and their families, together with several European gentlemen and ladies from the town of Jaffna, were present. Special interest was given to the meeting by the presence and assistance of the Rev. W. Knight, one of the Secretaries of the Church Missionary Society, who has spent four or five weeks in the province, being on a visitation to the missions of that society in this part of the world. He is a graduate of Oxford. The delightful intercourse which we have had with this gentleman, and the high appreciation we have formed of his character, spirit, and truly catholic principles, are not much in keeping with the ideas we have been wont to entertain respecting that ancient and honorable university. What we have seen in this brother has awakened the thought, and inspired the

hope, that from unexpected quarters it may hereafter be said, "Behold a troop cometh," that may prove to be the predicted great company, commissioned from on high to publish the Word to all nations.

#### *An Ordination.*

13. I have aided in the ordination of Mr. Richard Watson, a young man of Hindoo and heathen origin, brought forward to this high standing under the auspices of the Wesleyan mission in the town of Jaffna. It was an occasion of deep interest and solemnity. After the chairman of the Wesleyan Conference had appropriately introduced the candidate to the notice of the audience, he gave a concise history of his life. The prominent points in his narrative were the circumstances attending his conversion to Christianity, the grounds of his hope in Christ, and his reasons for entering the Christian ministry. The ordination service was then performed in accordance with the usages of the Wesleyan body, in which three of the members of our mission rendered assistance.

19. I have met the theological class of native assistants, after a suspension of recitations for various reasons through a period of nearly five months. The course of study pursued, and the interest manifested by the class, are becoming more and more satisfactory. This arises in part from the additional means which we now have for ascertaining what is taught in the standard writings of the Hindoos, on the weighty subjects that come under consideration in our course of study. However lucid may be the oracles of God on any given topic, there is ever an apprehension in the Hindoo mind that there may be some things parallel or superior in their own shastras, which have not yet come within the reach of their investigations. But now, through the medium of English translations prepared by the joint labors of Hindoo and European scholars, we are gradually becoming acquainted with the contents of these ancient and venerated writings.

#### *JOURNAL OF MR. MEIGS.*

FROM a journal of Mr. Meigs, the following items of intelligence are taken. The death of two pious women will not escape the notice of those who have felt a special interest in the elevation and christianization of Hindoo females.

#### *Deaths—Cholera—Meetings.*

November 21. The church at this sta-

tion has sustained a great loss in the sudden death of Matilda D. Hurlbut, wife of Abner Bryant, a catechist at this station. Her death was very sudden and unexpected. She leaves an infant daughter to the care of her mourning husband. But though her death was so sudden, she gave evidence in her life of being prepared for this great change.

January 10, 1854. The hand of the Lord is heavy upon this people. Cholera prevails extensively and fatally in many parts of the province; and now we are also threatened with a famine. There has been but very little rain for almost two months; though this is a season when much rain is expected and needed for the rice harvest. May the eyes of the people be opened to see that the Lord has a controversy with them!

17. During the last ten days, as we have had a good moon and very pleasant weather, I have held seven evening meetings in the different villages, and have been much encouraged by large and attentive audiences. The circumstances attending one of these are of an interesting character. A rich man in the western part of Mavittapooram, who attends the meetings at our large bungalow in that village, invited me to go and hold a meeting at his house. I cheerfully accepted his invitation; and on the arrival of myself and native assistants, we found that he had prepared his premises very nicely for our accommodation. He had the place lighted with many lamps, and had spread mats in a large open room and in the yard in front of his house, for the accommodation of many people. We spent about two hours in addressing a large and attentive audience. We could not exactly count them all, but it was believed that there were more than two hundred people, principally adults. My assistants inform me that this man is in the habit of reading the tracts and portions of Scripture which they give him, with interest and attention.

March 27. We have lost another member of our church, Elizabeth D. Stone, wife of Aaron of this place. She was educated at Oodoville, and supported there by the Rev. C. Stone, late missionary at Bombay, and named for his first wife. Elizabeth was a pious and excellent woman, and died a very happy death. I visited her in her sickness; and so did some of my native assistants. We read to her interesting portions of Scripture, conversed with her as to the state of her mind, and prayed with her.



She was a sweet singer, and very fond of singing hymns of praise to her Redeemer. Before her death she revived so as to have a long conversation with her mother, her husband, and her three children. She took her leave of them in a very tender and affecting manner, commended them in earnest prayer to her Savior, and charged her husband to train them up in the fear of the Lord, as they had all been dedicated to him by baptism. Even her heathen neighbors, seeing the state of her mind as exhibited in her conversation prayer and singing, were greatly astonished; and for the time at least they were convinced of the excellency and power of the Christian religion. Her funeral was attended by a large number of people, who were addressed by myself and native assistants in such a way that, I trust, a good impression was left upon their minds.

#### Amoy.

LETTER FROM MR. DOTY, APRIL 20, 1854.

#### School—Missionary Tours.

A DAY school was opened in February for children belonging to the families of church members. It was proposed in them to have both boys and girls in the school under the same teacher; and, though this is contrary to the cherished opinions and prejudices of the Chinese, they heartily fell in with the plan, and the school has been attended by eight boys and nine girls, all, except one girl, from families connected with the church. The teacher is a member of the church, and was baptized in Siam by Mr. Johnson. The native brethren are expected to bear about one-fourth of the expense of the school.

Somewhat more than a year ago, (Herald, November, 1853) a missionary spirit of a remarkable character manifested itself in the church at Amoy. This not only continues as active as ever, but the unjoined extract from Mr. Doty's letter will show that it is having precious results.

By the urgent importunity of Chieng-Choon, one of our native Christians, who delights in a tour for preaching, Mr. Burns was induced to start with him and another brother, Tiek-Choon, on such a tour. They left this place the 9th of January. Their only definite plan was, to go with the gospel to some region where it had not been heard. They went, by boat, to a market town on the main land about fifteen miles distant, called Peh-chai-ia, (White water

fort,) which is a commercial centre for an extensive region full of agricultural villages. Here they intended to begin work, expecting after a few days at longest, to go forward, making known the gospel message as they might have opportunity, and just where the Master might providentially lead them. But for two months continuously the brethren were shut up to this one place and the nearest villages, in holding forth day and night the word of life. Almost at the very first declaration of the truth, some persons were interested and became earnest inquirers. From that time to the present, the work has been gradually gaining in importance. Mr. Burns has rented a small building, the upper floor for his dwelling, while the lower is a preaching place. This is visited by many persons who come in on market days from all the surrounding region, for purposes of trade. There are twelve such days in each month. Public worship is held on the Sabbath and every evening, and is attended by a goodly number of apparently interested listeners. Of a few, hope is indulged that they have really passed from death unto life. Numbers have renounced their idols. Some have burnt and destroyed them. Others have given them to the brethren to be thus dealt with. Two of our native brethren are constantly employed in connection with Mr. Burns.

In March Mr. Burns and two brethren made a tour of some weeks farther in the interior, visiting some places to which they had been earnestly invited by persons who had visited them at Peh-chai-ia. While they were absent, two other native brethren continued the labors at the first place. At this time it was my privilege to make a short visit there. I found such an awakened interest and spirit of inquiry as I had never before met with among Chinese. It did seem as if the Holy Spirit was at work. The most marked cases are of young men of some education, and endowed with considerable zeal and energy. These are very active in efforts to awaken the attention of others. From the first there have been opposers to the movement, and recently there has been manifested a disposition to annoy and disturb the public worship. There are firm idolaters there, and the spirit of persecution is not wanting.

Mr. Burns thinks the time is near, when it will be an incumbent duty to gather those who give evidence of regeneration into the church. One of these has

already been with us at Amoy, and was examined as to his Christian experience and knowledge. Never, in any instance, have we met with a case among the Chinese indicating more clearly the work of the Holy Spirit upon the heart. He was not however then received to church fellowship, it being thought more prudent that there should be some delay.

For the administration of the ordinances and the pastoral oversight of the disciples there, Mr. Burns looks to us. During the whole course of his ministry, he has ever acted simply as an evangelist, and is unwilling to do otherwise. It is this feature of the case, and the intimate connection of our native brethren with the work, which brings us, as a mission, into so close a relation with this wonderful visitation of God's mercy. With our hearts and hands full as they are here in Amoy, we scarcely know what we are to do. Although those converts might be gathered into the church here perhaps, yet for their own spiritual interests and usefulness, the proper place is doubtless their native town. In this case, pastoral oversight will be needful. This would be exercised by Mr. Burns so long as he remains in the place. But his desire and purpose are not to be tied down to any locality longer than he feels he has evidence of a special call. While this is the case, the most we could do would be only an occasional short visit. The burden of the work would devolve of necessity on native brethren.

#### Revival at Amoy.

While the members of the church in Amoy are thus exerting themselves for the good of their countrymen, God is visiting the city itself with his grace.

We have great reason for thankful praise to the God of grace, for the tokens of his favor that we are enjoying in our work here. Knowing there were some persons waiting an opportunity to offer themselves as applicants for church membership, sometime in January we appointed a special meeting for the purpose. We were both surprised and cheered to find about thirty persons of both sexes, and of ages varying from twenty years up to near seventy, convened. Though among this number were many whom we cannot regard as proper subjects for church membership, yet most have manifested, and still do continue to manifest, an interest in their soul's salvation.

We found that there was a spirit of inquiry and awakening, quite unknown to us as to its extent, among those who had been steadily hearing the word. From the time of that first meeting for conference and examination, we have felt it to be our duty to continue to hold similar services, and so to meet with those who wish instruction, or desire to be received to church fellowship. A part of the time we have held the meeting once in two weeks, generally once a week, though in some instances twice. In these meetings we are usually engaged from three to four hours, during which time we may converse with or examine, as the case may be, three or four individuals in the most searching manner, both as to their experimental knowledge of the Holy Spirit's work in the heart, and their acquaintance with Christian doctrine. This brings us into the closest personal contact with their minds and enables us to give instruction, to correct misconceptions of truth, guide the inquiring, encourage, warn and exhort, so as to meet the difficulties of each individual, and to the profit of all. Of those applying, after several examinations, ten were admitted to baptism on the last Sabbath of last month, March 26. Two of these are women, one aged sixty-eight years, the other forty-seven; while of the males, their ages range from twenty to sixty-four years. Our meetings continue to be attended with unabated solemnity and interest, and by increasing numbers. Among those recently baptized, as well as among those asking to be numbered among God's professing people, there are several cases, manifesting more clearly the work of the Spirit with power than any thing we have heretofore seen among the Chinese. Our brethren of the London Society's mission are sharing largely in this blessed visitation. They have recently received seventeen, nine of whom were women, to church fellowship, and numbers more are asking for the same privilege.

Thus are we cheered with the visible evidence that the gospel is still the power of God unto salvation. Thus too is God thrusting us onward in his work. But of this field, so white unto the harvest, what portion is being cultivated? Only a mere corner. There is very much ground in this city of Amoy alone still to be possessed. In regions around there are doubtless many such places as Peh-chai-ia, where our brethren are now so cheered in their labors, equally acces-

sible, and where precious harvests of souls would be gathered, were there spiritual husbandmen to cultivate. These, where are they? It saddens our hearts, that we hear of none saying, "Here am I, send me." How can our younger brethren in the Lord's vineyard, and those who are preparing to enter, pray with sincerity for us and others equally needy, and yet leave us to toil on alone,

with a harvest perishing around us, and even before our eyes, because we are utterly inadequate to gather it in, and none come over to our aid?

Mr. Doty has also forwarded interesting extracts from the Journal kept by the brethren who first went out with Mr. Burns, which want of space prevents from appearing.

## Proceedings of other Societies.

### Foreign.

#### HERLIN MISSIONARY SOCIETY.

From the last report of this society, it appears that its receipts for 1853 amounted to 27,249 thalers, there having been in the treasury, at the close of 1852, 3,101 thalers. The expenditure for 1853 were 22,629 thalers; so that the balance on hand, January 1, 1854, rose to 7,721 thalers. The cost of the seminary for training missionaries was 2,931 thalers; and the whole amount paid for the missions was 10,867 thalers.

The following table of the missions of this society is taken from the annual report. It is as complete as it can be made from accessible data.

STATIONS.	Number of Laborers.	Number baptised persons.	Children in school.
Zoar, . . .	2 ordained and married,*	869	200†
Bethel, . . .	2 " " "		
Itemba, . . .	2 " " "		
Bethany, . . .	1 " " "	92	80
Faiei, . . .	2 " " "	80	100
Platberg, . . .	1 " " "	90	40
Saron, . . .	2 " " "	44	
Emmaus, . . .	1 " " "	34	
New Germany, . . .	1 " " "		

\* Two native teachers.

† There were also 149 in the infant school, and 80 in a sewing school.

‡ One native teacher.

Of these stations, the first is in Cape Colony; the two next are in Kaffirland; Bethany, Faiei, Platberg and Saron are in Korannaland; and the two last are in Natal Colony.

The report from Zoar has many features of interest. A number of persons have received baptism; and many of those who had previously professed their faith in the Lord Jesus Christ, appear to be growing in grace and knowledge. Bethel and Itemba have been forsaken for two years, on account of the war in Kaffirland; but the former of these stations is once more in the occupancy of missionaries. It still remains un-

certain whether the operations of the society will be resumed at the latter; as some other point may be deemed preferable. The brethren among the Korannas have been sorely tried; but the Lord has been better to them than their fears. Bethany and Faiei have experienced much suffering for want of food. At Saron, and in some extent at Platberg, there were at one time apprehensions of interference from the Dutch Boers. Some additions are reported to these churches, however, and the labor of the missionaries has not proved to be altogether in vain. New Germany, though abandoned a short time since, is again occupied in favorable circumstances; and from Emmaus the report is highly encouraging.

#### MISSIONS OF THE SCOTCH FREE CHURCH.

THE Free Church of Scotland has missions in India and South Africa. From the last report of the Committee on this scheme, it appears that "the agency at Calcutta and its different branches, Colna, Banabaria and Chinsurah, continues, with a few slight changes, the same as last year." There are about twenty-eight hundred pupils in the schools of the mission; and eleven persons have received baptism within the year. Two church members have died, and one has been excommunicated, the whole number of communicants being about fifty at the present time.

The native congregation at Madras consists of eighty-seven souls, three native preachers, six divinity students, six teachers, six "pursuing their studies," and nine "in civil employ," forming the male portion thereof. The number of names enrolled in the schools of Madras, Triplicane, Conjevaram, Chingleput and Nedore is 2,135, the actual attendance being 1,875. A number of persons have received baptism within the year under review; and others are waiting for the ordinance.

The Bombay church has thirty-five native communicants, five having been admitted to Christian fellowship within the year. In the schools there are 1,354 pupils. The schools at Poona have 623 pupils, with an average attend-

size of 476; and three adults have been added recently to the church at this station. At Satara and Surat, the report says, "it is but seed-time." There has been some falling off in the school attendance at Nagpore; and there is a decided opposition to the labors of the missionaries; but they are not discouraged or faint-hearted.

The mission in Kaffraria is beginning to recover from the war which has proved so disastrous to the operations of several missionary societies in South Africa. The Lovedale church has nearly one hundred members; and there are

nearly forty candidates for the ordinances of Christ's house. Five schools are continued in connection with the station. Burashill has not yet been resumed; but Pirie is occupied once more; and there is another place, called McFarlan, where the Word has been preached for a year past.

The contributions to the foreign mission scheme of the Scotch Free Church, in 1853-4, amounted to £10,509; in the previous year they were £10,059.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**MADRAS**.—A letter of Mr. Winslow, dated May 20, has the following statement: "Our schools and congregations are in an encouraging state. There were five candidates for admission to the church at the last communion at Chintadrepattah; but I thought it better that they should wait a little longer. One heathen woman was very anxious to join, partly that her two little children might be baptized, as well as herself; but as it seemed best to defer receiving the others, she was also put off. I regret to say that one of the little ones has since died."

**Ceylon**.—Under date of April 1, Mr. Sanders wrote from Chavagacherry as follows: "Two or three persons wish to unite with the church; and several are apparently candid inquirers after the truth. But the enemy is exceedingly active in his efforts to stay the advancement of Christ's kingdom among this people. Whenever a person is known to be earnestly inquiring into the merits of Christianity, there are those who spare no pains in sowing the seeds of distrust and doubt. This class of the heathen have been unusually active for the past three months. Their zeal is so great in the cause of Satan, that we are sometime reproved that we accomplish so little in the higher service of our Lord. They seem to have been stimulated by certain publications, which have issued from the heathen press, of a low and vile character. Christianity has nothing to fear from such publications, except as they have a tendency to close the ears of the people to the truths of the gospel. So far as they awaken a spirit of honest and earnest inquiry, it is well for our cause; for the surest safeguards of heathenism are ignorance, superstition and mental inactivity."

Mr. and Mrs. Lord removed to Oodootipilly last autumn, for the purpose of taking charge of that station. On the 5th of April, our missionary brother wrote as follows: "About the 1st of

January, the cholera broke out among the natives with great violence; so that within a few days there were no less than seventeen deaths within calling distance of the mission premises. At first the people seemed to regard this as the work of one of their false deities; but as they saw the ineffectuality of their ceremonies, vows and sacrifices, for arresting the progress of the pestilence, they seemed more and more to regard it as a judgment of God. The schools were much broken up; and they have not been resumed, partly for want of suitable Christian teachers."

From a letter of Mr. Spaulding, dated May 2, the following extract is taken: "Two females, Hannah and Rebecca, educated some years since in the village schools, and members of our church, were removed by the cholera in February. They were interesting mothers, but were cut off suddenly. Their children and husbands were also removed in the course of a few days by the same disease. Hannah died much as Stephen did, calling on the name of the Lord. The other lingered longer; and under the effect of disease and medicine she was unable to say any thing. Our congregations on the Sabbath, and our evening village meetings, with other interests at the station, are much as usual, and on the whole encouraging. The out-station at Allevarty has been severely visited by the cholera. Our catechist at that place, Mr. Welch, has been very active, and much encouraged to exhort the people. The cholera has now left the place; and the schools begin to rally again."

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 24th of July, the following persons sailed from Boston in the *Sultana*, Captain Watson, for Smyrna.—Rev. Cornelius V. A. Van Dyck, M. D. and Mrs. Van Dyck, of the Syria

mission; Rev. Albert G. Beebe, of Guilford, New York, and Mrs. Sarah J. Beebe, of Andover, Massachusetts; Rev. George A. Perkins, of Farmington, Maine, and Mrs. Sarah E. Perkins, of Brewer, Maine; and Miss Mary E. Goodell, of Constantinople.

Dr. and Mrs. Van Dyck will proceed from Smyrna to Sidon, their old station, as soon as practicable. Messrs. Beebe and Perkins will labor among the Armenians, their stations to be assigned them hereafter. Miss Goodell will reside with her father, Rev. William Goodell, and teach the children of the missionaries, rendering herself useful in other ways, as she may have opportunity.

Mr. Beebe is a graduate of Amherst College and Union Theological Seminary. Mr. Perkins received his education at Bowdoin College and Bangor Theological Seminary.

On the 8th of August, the following persons embarked at Boston for Smyrna in the Race Horse, Captain Seales:—Rev. Edwin Goodell, of Norwich, Vermont, and Mrs. Catherine J. Goodell, of Troy, Michigan; Rev. Sanford Richardson, of Peoria, Illinois, and Mrs. Rhoda Ann Richardson, late of Pleasant Grove, Illinois; Rev. Benjamin Parsons, of Bloomfield, New Jersey, and Mrs. Sarah W. Parsons, of Hadley, Massachusetts; Dr. David H. Nutting, of Randolph, Vermont, and Mrs. Mary E. Nutting, of Haverhill, Massachusetts.

Messrs. Goodell, Richardson and Parsons are expected to join the Armenian mission; and their stations will be assigned to them after they shall have arrived at Constantinople. Dr. Nutting has been sent out with special reference to Diarbekir.

Mr. Goodell pursued his academical studies at Dartmouth College, and his theological at Union Seminary; Mr. Richardson graduated at Knox College and at Union Seminary; Mr. Parsons received his education at Yale College and East Windsor Theological Institute; Dr. Nutting prepared himself for his profession at Hudson and Cleveland, Ohio, Philadelphia and New York.

#### DEPUTATION TO INDIA.

DR. ANDERSON, the senior Secretary of the Board, and Rev. A. C. Thompson, one of the Prudential Committee, left Boston in the Niagara, August 2, for Liverpool, whence they expect to proceed to India, that they may visit the missions of the Board in that part of the world. They expect to be absent about one year; and it is possible that they may call at Beirut and Constantinople on their way home. Such a visit has been urged upon the Committee by the brethren in India for some time past; and there are important questions to be considered, such as the place which schools should hold among the

means of evangelizing the Hindoos, the relative use of the English and vernacular languages in education, the best method of training native preachers, &c., to be fellow-laborers in the missionary work, the providing of houses of worship, the gathering and organizing of nominally Christian congregations, the place to be assigned to the press, and the importance of the missions in India, compared as well with each other as with other fields. The Deputation are earnestly commended to the prayers of the friends of missions.

#### ANNUAL MEETING.

THE forty-fifth annual meeting of the American Board of Commissioners for Foreign Missions will be held at Hartford, Connecticut, on the 12th of September next, at four o'clock in the afternoon. It is expected that Dr. White, President of Wabash College, will preach the sermon.

### DONATIONS,

RECEIVED IN JULY.

#### MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Portland, High st. ch. and so. wh. cons.	
SAMUEL TYLER, EXRA CARTER, Jr.,	
JOHN NEAL and O. B. DORRANCE of	
Portland, and Rev. J. ROWELL of Pan-	
ama, H. M. 600; m. c. 38,19; 2d cong.	\$45 00
ch. and so. 208,50;	
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	10 00
Union, Rev. D. F. Potter,	
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st par. s. s.	60 00
Deer Isle, Cong. ch.	22 60
Orrington, East, Cong. ch.	4 95
Strong, Cong. ch.	9 00
Warren, Cong. ch. benev. so. 8; a	
friend, 5;	13 60—108 20
Somerset co. Aux. So. C. Selden, Tr.	
Moscow, Cong. so. 11; s. s. 6;	17 00
York co. conf. of chs. Rev. G. W. Crossley, Tr.	
Buxton, North cong. so.	7 04
Limerick, A fem. friend, for Mar-	
sovan m.	3 35—122 20
Abbott, Cong. ch. 2; Bockspert, cong. ch.	
m. c. 20; E. Machias, m. c. 19; a	
friend, 2;	34 00
	1,096 20

#### NEW HAMPSHIRE

Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, Cong. ch. and so. m. c.	8 50
Littleton, Ch. and so. 27,91; m. c.	
23,85; s. s. for schs. at Mad-	
ura, 4,34;	56 00
Plymouth, Cong. ch. and so.	29 47
W. Lebanon, do. 78; s. s. 9;	87 00
W. Orford, do.	13 25—304 24
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
S. Merrimack,	7 57
Rockingham co. Conf. of chs. F. Grant, Tr.	
Chester, Cong. ch. and so.	126 00
Stratford Conf. of chs. E. J. Lane, Tr.	
N. Wolfboro', Rev. S. Merrill,	10 00
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Acworth, m. c.	31 00
Charlestown, Cong. ch.	25 00
Merriden, Cong. ch. 68,22; m. c.	
78,59; s. s. 7,18;	154 39—500 20
	529 20



*Legacies.*—Epping, Anna B. Gilman, by David Murray, Ex'r, 183,81; Farmington, J. F. Roberts, by Joseph A. Roberts, Ex'r, 100;

223 61

735 81

## VERMONT.

Caladonia co. AUX. So. E. Jewett, Tr. 5 00  
Burke, A friend, 15 00  
Malindoe Falls, Cong. so. 3 87  
N. Danville, do.  
Peacham, J. W. Chandler, to cons. Miss SUSAN CHANDLER an H. M. 100; S. G. 5; 100 00  
St. Johnsbury, 2d cong. ch. and so. friends, 150; South cong. ch. m. c. 67,53; 1st cong. ch. 8; 225 53—354 40  
Franklin co. AUX. So. G. F. Safford, Tr. 28 00  
Bakersfield, Cong. ch. and so. 27 00  
Fairfield, do. 13 72  
Montgomery, do. 26 00  
Shelton, do.  
St. Albans, 1st do. to cons. JOHN SMITH an H. M. 132 00  
Swanton, Beech, so. 24 00—250 12  
Orange co. AUX. So. L. Bacon, Tr. 73 43  
Bradford, Cong. ch. and so. 58,03; m. c. 15,40; 24 00  
Corinth, Cong. ch. and so. 24 00  
Newbury, 1st do. 30 00—127 43  
Orleans co. AUX. So. H. Hastings, Tr. 10 00  
Barton, Ch. and cong. 15 00  
Craftsbury, m. c.  
Glover, Cong. ch. and so. 17; Rev. L. H. Stone, 7,50; 24 50—49 50  
Washington co. AUX. So. G. W. Scott, Tr. 107 45  
Montpelier, Cong. ch. gent. 31,35; m. c. 37,91; la. 35,19; 35 00  
Waitsfield, Cong. ch. 10 24—152 69  
Waterbury, do. m. c.  
Windham co. AUX. So. J. Steele, Tr. 22,50; 15 00  
Chester, Cong. so. 42,50; m. c. 5 00  
Hardland, Cong. ch.  
Windsor, Cong. ch. and so. gent. 42,35; la. 25; m. c. 55,57; wh. cons. Miss JERUSA E. SWAIN of Dwight, Cher. ma. an H. M.; t. 7,25; 127 57—207 87  
Windham co. AUX. So. F. Tyler, Tr. 2 00  
Westminster, A friend,  
Peru, Cong. ch. and so. wh. and prev. dona. cons. Rev. WILLARD BRIGHAM of N. Wardsboro', an H. M. 30 26  
1,174 27

*Legacies.*—Weathersfield, Mrs. Lydia Tolles, by J. Stoughton, Ex'r,

454 31

1,628 61

## MASSACHUSETTS

Barnstable co. AUX. So. W. Crocker, Tr. 60 00  
Orleans, Cong. ch. and so. wh. and prev. dona. cons. EPHRAIM FLINT, Jr. an H. M.  
Berkshire co. AUX. So. H. G. Davis and G. L. Granger, Trs.  
Gt. Barrington, 1st cong. ch. and so. 66 49  
Lee, Gent. 221,37; la. 79,46; m. c. 100; 394 83  
Pittsfield, South cong. ch. and so. 191,83; m. c. 51,17; Young la. Institute, 8; 181 00  
Sheffield, Gent. 49; la. 48; Rev. J. Bradford, 5; 93 00  
St. Adams, Cong. ch. and so. 60 00  
Williamstown, 1st cong. ch. 128,23; Williams College, 172,77; 331 00  
Windsor, Cong. ch. and so. 24 00—1,150 32  
Boston, S. A. Danforth, Agent. (Of wh. fr. P. B. 50; Penitent fem. Refuge, 14;) 1,014 52  
Essex co. North, AUX. So. J. Caldwell, Tr. 75 00  
Haverhill, W. par. ch. and so. to cons. Rev. A. FARWELL an H. M. 50; m. c. 15; a friend, 10;

Newbury, Cong. ch. and so. 67 80  
Newburyport, Mr. Campbell's so. m. c. 50; D. Adams, 50; N. B. 5; Dr. Dimmick's so. m. c. 26,57; 101 57—244 37  
Essex co. South AUX. So. C. M. Richardson, Tr. Salem, South ch. and so. 332,03; m. c. 14,53; juv. miss. so. for schs. in China, 75; Howard st. ch. 19,00; m. c. 16; 437 45  
Essex co. Marblehead, Mater. asso. 10 00  
Franklin co. AUX. So. L. Merriam, Tr. 3 00  
W. Hawley, J. E. 2; N. V. 1;  
Hamden co. AUX. So. C. O. Chapin, Tr. Chester Village, Cong. so. 23,31; m. c. 66,69; 50 00  
Chicopee, Mr. Clark's so. (of wh. fr. ORANGE CHAPIN, wh. cons. him an H. M. 100;) 136,93; m. c. 16,45; 153 58  
Longmeadow, La. senior sew. cl. 75 00  
Mousson, Gent. 44,25; m. c. 40,21; 84 46  
Palmer, 2d cong. so. 17 50  
Springfield, George Merriam, wh. cons. Rev. JAMES T. HYDE of New Braintree, ELEAZER W. STOKES, ERASTUS HAYES, HENRY ROBINSON and A. S. McLANE, of Springfield, H. M. 500; North ch. m. c. 10; 510 00  
Westfield, Dr. Davis's so. 160; m. c. 110; 270 00  
West Springfield, 1st par. m. c. 58 85  
Wilbraham, South, m. c. 12 76  
1,230 18

Ded. for printing reports, 20 00—1,310 18  
Hampshire co. AUX. So. J. D. Whitney, Tr. Amherst, Rev. A. Warner, to cons. EDWARD B. OLCOTT an H. M. 100; Mrs. Elizabeth Haven, wh. and prev. dona. cons. GEORGE CUTLER an H. M. 50; 150 00  
Plainfield, m. c. 7 50—157 50  
Harmony Conf. of chs. W. C. Capron, Tr. Whitinsville, A friend, 10 00  
Middlesex South. Concord, Ortho. cong. ch. and so. wh. and prev. dona. cons. Mrs. ANNA L. ANDERSON an H. M. 84 00  
Middlesex North and vic. C. Lawrence, Tr. Fitchburg, Calv. cong. ch. and so. m. c. 17 00  
Middleboro', 1st ch. and par. gent. 60,31; la. 60,36; m. c. 8,93; 129 50—148 50  
Norfolk co. AUX. So. Rev. T. T. Richmond, Tr. 225 50  
Dorchester, 2d cong. ch. gent. 3 80  
Quincy, G. S.  
Sharon, Cong. so. 25,60; m. c. 17,25; 42 85  
Saxbury, Eliot ch. and so. gent. 35; la. 1,50; m. c. 18,71; 55 21  
West Medway, Cong. ch. and so. 50 00  
West Roxbury, Spring st. ch. m. c. 6 26—363 02  
Old Colony AUX. So. H. Coggeshall, Tr. Fairhaven, A friend, 20; 1st cong. ch. a. s. for ed. hea. chil. 15; 35 00  
Mattapoisett, Cong. a. s. 5 00—40 00  
Palestine Miss. So. E. Alden, Tr. Braintree, 1st cong. ch. a. mem. Bridgewater, Scotland so. m. c. 10; Rev. J. D. F. 2; 12 00  
E. and W. Bridgewater, Union ch. and so. m. c. 25 00  
Scituate, Cong. ch. and so. 18 84—102 84  
Pilgrim AUX. So. J. Robbins, Tr. North Carver, 1st par. 5 00  
Taunton and vic. AUX. So. Attleboro', 2d cong. ch. and so. 31 00  
Worcester co. Central Assn. W. R. Hooper, Tr. 106 23  
Worcester, D. Whitcomb, 200 00—356 23  
5,470 23

A friend, 1; Andover, E. Taylor, 20; John Aiken, wh. cons. CHARLES A. AIKEN an H. M. 100; Society of Inc. in Phillips send. to cons. EDWARD P. HAMMOND of Vernon, Ct. an H. M. 100; N. par. a friend, for Jews, 5; Bedford, Trin. cong.

ac. m. c. 22,35; Brighton, cong. ch. and so. 10; Chelsea, Westminster ch. and so. m. c. (of wh. fr. Rev. N. Dole and wife, 50.) 114; Broadway ch. and so. m. c. 24,46; Carlisle, cong. so. 30; Lawrence, Lawrence st. ch. and so. 169,75; Lowell, 1st cong. ch. and so. 204; Medford, 2d cong. ch. and so. 141,86; Melrose, ortho. ch. and so. m. c. 10,45; Waltham, 2d do. 10,50;

962 00

**Legacies.**—Westfield, Z. Fowler, by A. G. Chadwick, (prev. rec'd, 1,250.)

6,432 23

40 00

6,472 23

## CONNECTICUT.

Fairfield co. West. Aux. so. C. Martin, Tr. Bridgeport, B. Peck, 10 00  
Darien, G. G. W. 10 00  
Greenwich, 2d cong. ch. s. a. miss. asso. for Mrs. Bridgman's sch. China, 33 00—73 00  
Hartford co. Aux. So. A. W. Butler, Tr. Bolton, Cong. ch. and so. 13 75  
Cullinsville, 63 56  
East Hartford, Gent. 223,12; la. 74,37; (of wh. fr. Rev. E. Smith to cons. MRS. CLARISSA SMITH an H. M. 160.) 297 49  
East Windsor Hill, Theolog. Ins. ch. 50 63  
Hartford, A friend, 5; Centre ch. m. c. 11,44; North ch. a friend to cons. THOMAS WINSHIP an H. M. 100; 116 44  
South Windsor, 1st ch. 51,63; m. c. 10,98; s. a. class, 7; Long Hill district, 7,15; 79 76  
Unionville, 60 30—671 63  
Hartford co. South, Aux. So. H. S. Ward, Tr. Middletown, South ch. 30; Miss M. A. L. dec'd, 1; 31 00  
Litchfield co. Aux. So. G. C. Woodruff, Tr. Watertown, 1st cong. ch. la. for fem. orphan sch. Bumbay, 12 00  
Middlesex Asso. K. southworth, Tr. Essex, Cong. ch. and so. m. c. 73 56  
Grassy Hill, Cong. ch. 21 75  
Higginum, m. c. 16,45; s. a. 13,55; 30 00—125 31  
New Haven City, Aux. So. F. T. Jarman, Tr. New Haven, Miss Mary C. Whittlesey, dec'd, 100; Yale college, officers and students, (of wh. to cons. HENRY K. W. WALCH of Hartford, an H. M. 100;) 750; united m. c. 22,31; Yale coll. m. c. 4,35; Court st. ch. m. c. 9,50; South ch. m. c. 11,50; Temple st. ch. s. a. for Gaboon m. 19; Centre st. ch. 1st cong. ch. E. R. to cons. Rev. EDWIN GOODSELL of Turkey an H. M. 65; Coley and Com. Ins. 50,19; 1,037 75  
New Haven co. East, F. T. Jarman, Tr. Durham, South ch. 30 00  
Fairhaven, 2d ch. m. c. 25 18—35 18  
New Haven co. West, A. Townsend, Jr. Tr. Seymour, Cong. ch. 3 00  
New London and vic. and Norwich and vic. F. A. Perkins and Charles Butler, Tra. Franklin, Rev. E. Hyde, 1; Mrs. H. I.; 3 00  
Montville, Mohegan so. 12 69  
Mystic Bridge, Charles Mallory to cons. MRS. EUNICE D. MALLORY an H. M. 100 00  
Norwich, 2d and Main st. m. c. 17 51  
Waterford Centre, s. a. miss. asso. 4 28—136 48  
Tolland co. Aux. So. J. B. Flynt, Tr. Bolton, Rev. I. Hills, 3 21  
Staffordville, Cong. ch. and so. 17 30—30 51  
Windham co. Aux. So. J. B. Gay, Tr. Thompson, m. c. 30 25  
West Killingly, Rev. E. W. 10 00  
30 25  
Ded. for printing Ann. Report, 10 00—30 25

2,191 21

**Legacies.**—North Branford, Abigail Linley, by T. F. Linley, Ex'r, 50; Watertown, Miss Mary Nettleton, by J. Hungerford, Ex'r, (prev. rec'd, 100.) 500; 820 50

3,041 21

## RHODE ISLAND.

Bristol, Cong. ch. 101,98; m. c. 8,52; la. miss. so. 30; s. a. 12,50; Central Falls, cong. ch. m. c. 23,69; Jamestown, I. O. 1; Providence, a friend, 2; Free evan. cong. ch. 58,50; E. C. Work, for ed. in Ceylon, 1,50; Brown University miss. so. 34; Westerly, cong. ch. 11; 307 60

## NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr. Dutchkills, Youths' miss. so. 6 91  
Esopus, North Dutch ch. m. c. 17 68  
Gilboa, R. D. ch. 100 00  
Jamaica, do. 18 50  
Kingston, Herman A. Sternmeister, dec'd, by C. H. Van Gaasbeck, Ex'r, 100 00  
Newburgh, R. D. ch. m. c. 42 00  
New Rochelle, do. 5 00  
New York, A lady, 3,50; Washington Square H. D. ch. 163,60; Mrs. Wm. Pensfold, 35; R. D. ch. s. a. Twenty-first st. 50; 211 19  
Newton, R. D. ch. 29 07—611 23  
Chautauque co. Aux. So. S. H. Hungerford, Tr. Jamestown, Cong. ch. 33,75; disc. 17; 33 18  
Geneva and vic. C. A. Cook, Agent. Binghamton, Rev. P. Lockwood and wife, 25; pres. ch. 70,77; fem. miss. so. 30,12; Mr. and Mrs. Ely for Lewistown G. Ely, Ceylon, 50; Mrs. H. Mather for Mary D. Mather, Ceylon, 20; cong. ch. 33,16; 208 05  
Chemung Forks, Pres. ch. 4 71  
Coventry, G. D. Phillips, wh. and prev. dona. cons. MISS MARIA L. PHILLIPS an H. M. 50; cong. ch. 80,50; 130 50  
Coventryville, Cong. ch. 35 50  
Essex, Pres. ch. 31,63; m. c. 75,92; S. Benjamin, 50; Miss Thurston's cons. 35 (of wh. to cons. Miss CLARISSA THURSTON an H. M. 160.) 239 64  
Geneva, H. Dwight, 100; fem. miss. so. wh. and prev. dona. cons. MRS. FIDELIA L. HOGARTH, an H. M. 63; W. H. S. I.; 104 00  
Havana, Pres. ch. 22 38  
Horse Heads, do. 41 00  
Lisle, Cong. ch. 23,65; fem. test. so. 18; 50 65  
McGrawville, Pres. ch. 16 00  
Newark Valley, do. 47,94; Rev. M. Ford, 50; s. a. for sch. on Mt. Lebanon, 30; 97 84  
Norwich, Mrs. I. Sheldon for Mary J. and Mary A. Sheldon, Ceylon, 10; J. Foote, 30; 30 00  
Owego, Pres. ch. 98; m. c. 31,58; Mrs. L. 10; G. I. P. 10; 152 58  
Sherburne, s. a. miss. asso. wh. and prev. dona. cons. ANDREW B. KRAFF an H. M. 50; N. C. and S. B. Rexford, wh. and prev. dona. cons. J. D. WITT REXFORD of Jonesville, Wis. an H. M. 50; fem. miss. so. 12; Mr. and Mrs. Newton for Maria Newton and Amelia N. Latta, Ceylon, 40; pres. ch. 25,37; 210 37  
Smyrna, L. W. Elmore, to cons. Rev. DAVID F. JUDSON of Smyrna and Rev. MILTON WALDO of Utica, H. M. 100 00

Trumburg, Pres. ch.	68 00
Union, Pres. ch. to cons. Rev.	
SAMUEL F. BACON an H. M.	41 60
Wadsworth, Pres. ch. 13; la. D. 10;	23 00—1,522 71
Monroe co. and vic. E. Ely, Agent.	
Berkshire, A. Chapman, 1,600; 1st	
pres. ch. (of wh. fr. T. F. Ely to cons.	
Mrs. HARRIET H. ELY an H. M. 109.)	1,260 57
By Wm. Alling, Fairport, cong. ch. 5;	
Rochester, Washington st. ch. 65.42;	
s. s. for George W. Parsons and Maria	
T. Hicks, Cayuga, 30;	96 42
New York and Brooklyn Aux. So. A. Mer-	
win, Tr.	
(Of wh. fr. Anson G. Phelps, 1,500; W.	
L. King, 500; Mrs. A. E. Bronson, 250;	
a friend, 500; R. Bigelow, 300; A. R.	
Wetmore, 300; H. Holden, 300; W. Col-	
son, for sch. in Madison, 3; Madison	
Square pres. ch. 506.73; Brooklyn, South	
pres. ch. wh. and prev. dona. cons. Rev.	
WILLIAM BILLINGS an H. M. 32; m. c.	
136.35.)	4,281 01
Syracuse and vic. E. H. Babcock, Agent.	
Amboy, Pres. ch. m. c.	24 26
Onondaga, T. C.	1 50
Pompey, Cong. ch.	50 00—75 76
	8,638 38

Addison, 1st pres. ch. m. c. 25; Albany,	
Rev. D. Dyer, 10; 2d pres. ch. Mr. M.	
Albion, pres. ch. for sup. of Dea.	
Khamis, Perzia, 30; Amsterdams Village,	
pres. ch. m. c. 22; mater. asso. 30; s. s.	
for Maria Donchy, Ceylon, 30; Ballston,	
pres. ch. 17.37; Berkshire, Brookside	
ms. so. 21; Canterbury, pres. ch. 30;	
Carmoria, Rev. G. S. Boardman, 50;	
Champlain, P. Moore, 50; Clyde, 1st	
pres. ch. 36.75; Corning, pres. ch. m. c.	
13; Elbridge, pres. ch. m. c. 60; Fayette-	
ville, youths' miss. asso. of s. s. 2; Frank-	
sville, pres. ch. s. s. for ed. in Microne-	
sia m. 6; Hastings, R. D. ch. s. s. 7;	
Homer, J. M. Schirmerhorn, to cons.	
PARIS BARRE an H. M. 100; Irvington,	
pres. ch. (of wh. fr. John T. Terry, wh.	
ms. FRANK H. TERRY of Hartford, Ct.	
an H. M. 100;) 162.56; Ithaca, Mrs.	
Sally Bates, 50; Madison, Rev. J. H. 2;	
Middletown, pres. ch. 13.75; Milton,	
pres. ch. 9.83; Montevia, cong. ch. m. c.	
15; Montgomery, prev. ch. 77; Mount	
Sinal, cong. ch. 19; New Palis, pres. ch.	
11.02; New Rochelle, pres. ch. 60; Pough-	
keepsie, Rev. T. R. Wickes, 50; Ridge-	
bury, pres. ch. 37; Mrs. Van Wyck, 30;	
J. C. Smith, 25; Salisbury Mills, Bethle-	
hem pres. ch. 42.60; Schaghticoke, pres.	
ch. and cong. 103; s. s. 10; Skaneateles,	
pres. ch. 60; Somers, pres. ch. m. c.	
7.66; Troy, la. benev. so. 39; Western-	
ville, Miss S. W. Brayton, 50;	1,463 50
	9,503 97

Legacies.—New Lebanon, Mrs. Celia Wood-	
worth, by B. Peabody, 119.06; Sher-	
burne, Nelson Brown, by C. A. Cook, 50;	189 06
	9,673 03

## NEW JERSEY.

Board of Pur. Miss. in Ref. Dutch ch. C. E.	
Little, Tr.	
Two sisters,	1 00
Blawenburg, R. D. ch. s. s. for ed.	
hes. chil. in Army,	20 00
Branchville, R. D. ch.	20 30
Marlboro', 1st do. s. s.	5 00
Baritan, 3d do.	27 00—73 30
Newark, South Park, pres. ch. m. c. 51.56;	
the. pres. ch. 4; New Brunswick, T. F.	
50; Orange, Rev. S. F. 2; Rahway, 1st	
pres. ch. C. C. Lathrop, wh. cons. Rev. J.	
D. VESMILITE of Newark an H. M. 100;	
Tuckerton, C. A. B. 8.75; Wantage, 1st	
pres. ch. 45;	256 31
	9,929 61

## PENNSYLVANIA.

Cherry Ridge, M. D. 2; Erie, 1st pres. ch.	
100; M. S. 5; chil. of J. S. Spencer, 15;	
system. benev. 1; Germantown, Indep.	
Ger. Ref. ch. 40; Harbor Creek, pres.	
ch. 14; Honesdale, pres. ch. s. s. 30;	
Maryle, 1st pres. ch. 49.31; Minersville,	
do. 46; Monroe, pres. ch. m. c. 10;	
Philadelphia, James Smith, 300; John	
Gulliver, wh. cons. Mrs. JOHN GULLIVER	
an H. M. 100; swm. an. for ed. hes. youth,	
for Miss Farrar's sch. 140; Rev. D.	
Malla, 100; 1st pres. ch. Rev. A. Barnes,	
125; la. 25; Pittsburg, 3d pres. ch. H.	
Edwards, 100; John Bissell, 50; William	
Thaw, to cons. Miss ELIZA THAW an H.	
M. 100; I. R. Livingston, 50; J. R.	
Morehead, 50; A. A. Hardy, 50; G.	
Albree, 25; A. Wilkins, 25; J. B. Tem-	
ple, 25; L. Wilcox, 20; J. J. Gray, 20;	
D. Bushnell, 20; W. Dean, 20; indiv.	
198; m. c. 60.32; O. P. Smith, 35; Pott-	
sville, 1st pres. ch. m. c. 50; Reading,	
1st pres. ch. m. c. 35; s. s. 100; W.	
Strong, 25; indiv. 76.27;	2,226 97
Legacies.—Lawrence co. Mrs. Ann Emery,	
by Rev. J. A. Bowman, Agent, 60; Shank-	
leville, Mary Street, 10;	70 00
	2,296 97

## MARYLAND.

Board of Foreign Missions in German Ref.	
ch. Rev. Elias Helmer, Tr.	
(Of wh. fr. Aintab church edifice, 30;)	640 00
Elkton, Pres. ch. 31; Frederick City, Mr.	
and Mrs. John P. Thomson, 20;	51 00
	711 00

## VIRGINIA.

Richmond and vic. C. Waldrop, Tr.	
(Of wh. fr. Samuel Reeve to cons. Rev.	
JOHN HOWARD of Clover Hill, and Rev.	
I. GLENTWORTH BUTLER of W. Philadel-	
phia, H. M. 200;) 925.15; less disc. 7;	918 15

## DISTRICT OF COLUMBIA.

Washington, R. F. Larned, U. S. A. 100;	
4th pres. ch. to cons. Rev. THOMAS	
N. HASKELL an H. M. 50;	150 00

## NORTH CAROLINA.

Brick Church, Ger. Ref. cong.	45 00
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## GEORGIA.

Athens, Luther Clark, wh. and prev. dona.	
cons. Mrs. SUMAN C. GALAGHER of Bloom-	
field, N. J. an H. M. 50; Savannah, H.	
J. Gilbert, 25; la. Chinese sq. 25; Indep.	
pres. ch. miss. so. 150.33;	250 53

## OHIO.

By G. L. Wood, Tr.	
Cincinnati, 1d pres. ch. m. c. 8.85; 3d	
do. m. c. 6.84; Tab. ch. m. c. 3.75; 1st	
ortho. cong. ch. m. c. 30.22; Columbus,	
2d pres. ch. 10; Licking co. Brynberian	
Welsh pres. ch. 4.47; Logan, Pres. ch.	
22.25; s. s. 6.75; Marietta, Cong. ch. la.	
sew. cir. 36; mater. asso. for ed. hes.	
females, 15; m. c. 5; Marysville, pres.	
ch. 15; Mt. Gilson, do. 8; Oxford, 2d	
do. 61.85; Pataascula, pres. ch. 13.25;	
Portsmouth, do. 161.55; Roseville, do.	
8.70; Walnut Hills, Lane sem. ch. m. c.	
27; S. W. 5;	489 15
By Rev. S. G. Clark.	
Bloom, 15.34; Cleveland, 1st pres. ch. J.	
F. C. 10; 2d pres. ch. 30.55; Rev. S. B.	
Candied, 20; H. R. Wilds, 10; Pittsburgh,	
1; Fremont, 87.07; Lyme, 5; J. S. 10;	
Independence, 13.10; Mansfield, 24;	
Oberlin, H. V. and wife, 3; S. and E. V.	
1; Ohio City, 10; Russaville, 2.14;	
Republic, 6.30; Roma, 3; Ruggles, 30.77;	

R. Sturtevant, 25; Rev. W. F. M. 10; Salem, 20c.; Solon, 5; Vermillion, 3; Wayne, Rev. HIRAM A. BARCOCK, who and prev. dona. cons. him an H. M. 8; Wellington, 20; la. miss. no. 4, 19; M. DeWolf, 40; L. B. and O. W. 15; West Mill Grove, 21, 11; Woodville, C. P. and fam. 4, 11; 287 21

By T. F. Handy.  
Chatham, ch. 82; Cleveland, W. A. Otis, 20; C. R. 10; Brookville, pres. ch. 4, 15; Brownhelm, cong. ch. 27, 50; Dover, ch. 25; Elyria, pres. ch. 73; Richfield, H. Oviatt, 41; M. H. 10; Strongsville, pres. ch. 26; Massillon, n. c. 12, 15; ded. disc. 6, 15; 225 27

**Legacies.**—Brownhelm, Cong. ch. wh. and prev. dona. cons. Rev. A. H. Batts an H. M. 1, 05; Canton, pres. ch. 58, 50; Ellsworth, united pres. and cong. ch. 10; Hudson, Wes. Res. college, 6, 07; Strongsville, Rev. T. W. 1; 1,174 73

Borton, Abram Wooster, by Rev. S. G. Clark, 10; Chatham, Minerva Pettigall, by J. Packard, Adm'r. (prev. rec'd, 280;) 215; Wellington, S. Pelton, by Rev. S. G. Clark, (prev. rec'd, 75;) 50; 275 00

## INDIANA

By G. L. Weed, Tr.  
Bedford, 2d pres. ch. 10, 25; Bloomington, pres. ch. 11, 43; Greenwood, do. 12, 95; Lawrenceport, do. m. c. 9, 06; Madison, 2d do. m. c. 30; New Providence, pres. ch. 3; Rising Sun, do. 2, 95; Terra Haut, Baldwin do. 22, 85; 125 48  
Clinton, Cong. ch. 7; Columbus, A. Y. D. 5; 12 00

## ILLINOIS.

By Rev. L. M. Weed.  
Belvidere, Pres. ch. (of wh. to cons. Mrs. ELIZABETH R. H. FANNING an H. M. 100;) 115, 00; Chicago, L. D. O. 10; Crystal Lake, m. c. 5; Cote, cong. ch. 5, 33; Dover, do. 43; Elk Grove do. 23, 18; Granville, H. Ware, 10; Hadley, Cong. ch. 22, 23; Jacksonville, cong. ch. 187, 80; pres. ch. 10; Dr. B. 10; Lisbon, Rev. C. B. 10; Little Rock, Rev. C. R. F. 1; Morris, cong. ch. 11, 75; Naperville, do. 14, 10; s. a. 3; Orland, 75c.; Palos, cong. ch. 1, 85; Peru, Mr. McN. 6; a little girl, 10c.; Rockford, 1st cong. ch. s. a. 18, 97; la. miss. no. 11; Rockville, pres. ch. 2; Sharon, do. s. a. 1, 30; Sycamore, cong. ch. 15, 30; Udiua, cong. ch. m. c. 6; Waukegan, do. 22; ded. disc. 1, 16; Brighton, Pres. ch. 55; disc. 50c.; Chicago, 2d pres. ch. (of wh. to cons. JAMES A. SMITH and ELI WHATELY, H. M. 200;) 201, 00; Z. S. Ely, wh. cons E. D. ELY an H. M. 100; Fairview, R. D. ch. 33, 70; Knoxville, three boys, 2, 50; Payson, a friend, 5; Peoria, Rev. J. T. Marsh, 5; Triton, cong. ch. 25, 50; Rockford, 2d cong. ch. s. a. for ed. in China, 10, 78; Waltham, Miss H. P. B. 1; Mrs. M. H. 1; Rev. J. H. B. 4; Waverly, cong. ch. m. c. 32; s. a. for Microscopian m. 43; 561 89

## MICHIGAN.

Adrian, 1st pres. ch. m. c. 30; Grand Rapids, Mrs. J. E. A. 75c. 30 75

## WISCONSIN.

By Rev. L. M. Weed, Tr.  
Bakkt, Pres. ch. wh. and prev. dona.

cons. Mrs. CATHARINE H. EDDY an H. M. 70; Delavan, cong. ch. m. c. 10; Fort Atkinson, cong. ch. 12; s. a. 6; Johnson, cong. ch. 6; Racine, cong. ch. 16, 29; Watertown, cong. ch. m. c. 6; disc. 45c. 122 84  
Beaver's Dam, J. C. H. 2; Watertown, cong. ch. m. c. 3; s. a. 4; 9 00

## IOWA.

Keokuk, Rev. S. K. R. 3; Montrose, pres. s. a. 1, 00; 4 00

## LOUISIANA.

New Orleans, Pyramis st. ch. for. miss. an. for ed. hea. chil. 50 00

## KENTUCKY.

Bowling Green, A friend, 100 00

## TENNESSEE.

By Rev. W. Mack.  
Columbia, A. bal. 1, 60; Cornersville, 23; Murfreesboro', 35; disc. 60c. 60 00  
Tuckahoe, Chil. 1 00

## MISSISSIPPI.

Oxford, D. L. B. 68

## IN FOREIGN LANDS, &amp;c.

Cattaraugus, Res. m. c. 7 30  
Choctaw na. Bennington ch. 23, 70; Mayhew ch. 7, 15; Mt. Pleasant, 22, 50; Tomahush, 12, 25; 72 80  
St. Catharines, C. W. s. a. miss. an. for Miss Fish's sch. Oronoiah, 8 00  
St. Petersburg, Russia, Mrs. M. T. Gellibrand, 50 00  
Oak Grove, Min. Ter. P. Prescott, 4 31  
Pejotazec, Min. Ter. Mr. Fond's ch. 30 00

**Legacies.**—Jaffna, Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 4, 000;) 21 00  
153 21

**Donations received in July,** 28,222 92  
**Legacies,** 2,113 01  
\$30,335 93

**TOTAL from August 1st to July 31st,** \$297,100 85

## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

**Amount received in July,** \$563 95

## DONATIONS IN CLOTHING, &amp;c.

Bunker, A box fr. miss. chr. of Hammond st. ch. s. a. for Mrs. Pierce, Gaboon m. 40 00  
Bristol, Ct. A box, fr. indiv. for Mr. Feet, Fuh Chan.  
Greenfield, Me. A barrel, fr. la. of 2d cong. ch. for Mr. Riggs, Dakota m. 43 25  
Hampden, O. Clothing, fr. la. miss. an. for L. H. Wheeler, 22 00  
Montpelier, Vt. Shoes, for N. Harvey, 22; a bundle, 5, 75; 3 pr. footings, 1, 25; 29 00  
New Haven, Ct. A box, fr. la. benev. an. of South cong. ch. for Mr. Riggs, Dakota, 115 00  
Patchogue, N. Y. 3 pr. stockings, fr. Miss H. M. Artisan.  
Tipton, Mo. A box, fr. cong. sew. cir. 20 00  
Wellington, O. Clothing, fr. la. miss. an. for Mr. Riggs, Dakota, 17 37  
West Medway, Ms. A bed quilt, fr. C. C. Adams and others.